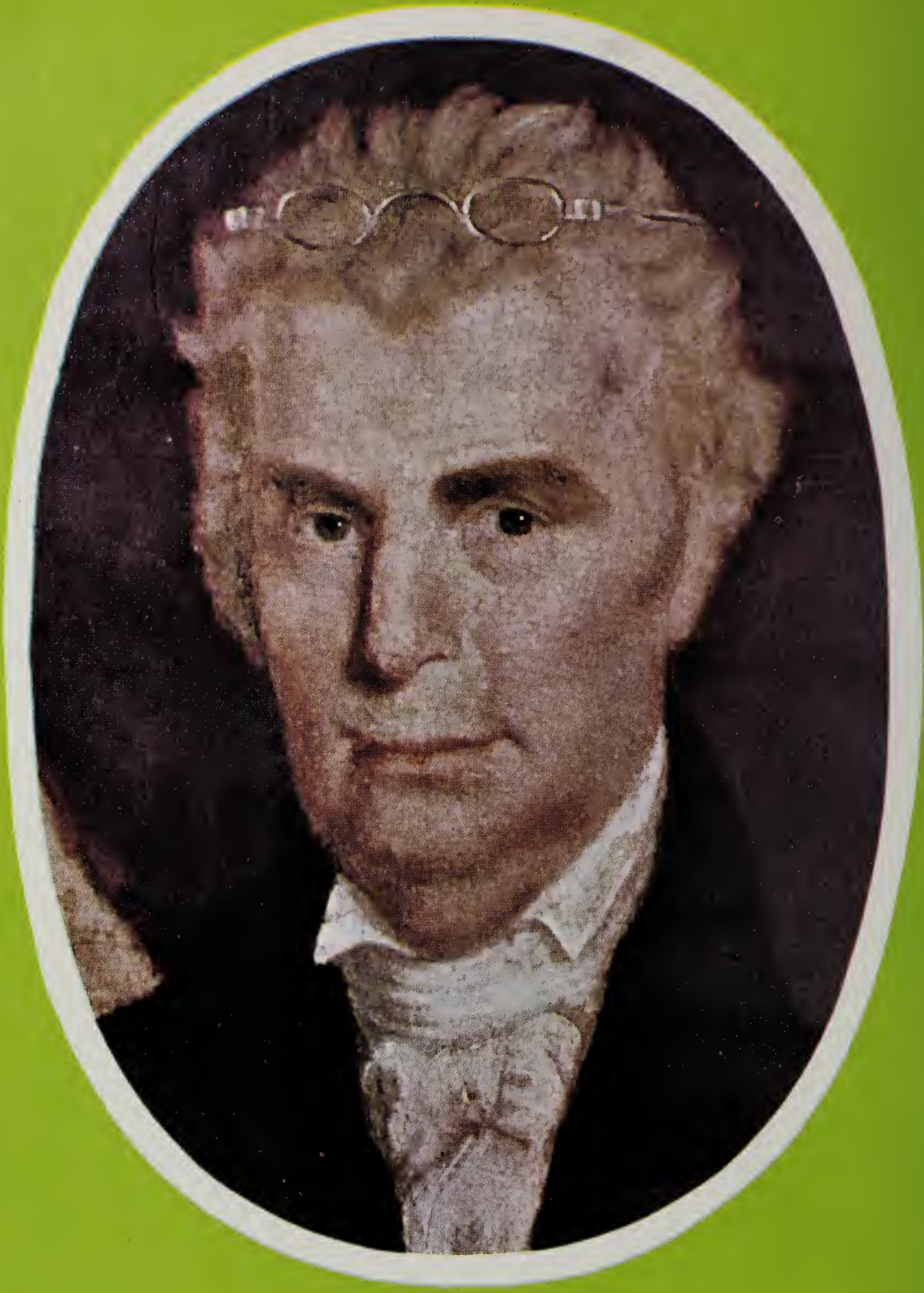
ILLINOIS HISTORICAL SURVEY



Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

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THE CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—Paul.

VOL. III.] GEORGETOWN, KY. MAY, 1829. [No. 7.

NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given; to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was

REPRINT OF THE CHRISTIAN MESSENGER

PUBLISHER'S STATEMENT

It is our conviction that the writings of such men as Barton W. Stone and others who contributed from the fields of labor into the pages of *The Christian Messenger,* constitute some of the richest and most significant material this side of the New Testament.

The Christian Messenger reprint represents the combined efforts of hundreds of people. First, locating a complete set to photograph was a long search—a job we *never* attained! So far as our several months' research revealed, there is no extant complete set of these books in any one collection. Our work of photo reproduction was accomplished through "a little here, a little there," working from the basic set graciously made available by Roscoe Pierson, Librarian, Lexington Theological Seminary, Lexington, Kentucky. Among others helping in tracing down and supplying original copies were Enos Dowling (Lincoln Bible College), Lester Galbraith (Christian Theological Seminary), R. L. Roberts (Abilene Christian University), and Don DeWelt (Ozark Bible College), Wm. B. Miller (Presbyterian Historical Society), and David McWhirter, (Disciples of Christ Historical Society).

Especially grateful are we to R. L. Roberts, first for his urging that we coordinate the reprinting of the set, and second for producing a general index to the entire series. This required long hours of reviewing articles on his microfilm copy and assigning appropriate titles. The original indices at the end of each volume, as the reader will observe, were vague and inadequate. The general index is at the end of volume 14.

Sincere appreciation is expressed also to the hundreds who have entrusted us at Star Bible with their orders, a vote of confidence that gave us renewed courage and strength. We pray that these men of the early Restoration Movement will be duly honored, that many wise men will be led to their Savior, and that Jehovah's Name may be glorified through His Church now and evermore.

Alvin Jennings
Star Bible Publications
Fort Worth, Texas 76118

Dec., 1978

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VOL. IX.] JACKSONVILLE, ILL. JAN. 1835. [No. 1.

INTRODUCTION.

FOR eight years have I Edited the CHRISTIAN MESSENGER, in Kentucky. I have labored to make it profitable to my readers, and have received assurances from many, that my labors have not been in vain; and these assurances have been strengthened by increasing patronage. I have removed to Illinois, and have feared that some of my old patrons would discontinue their patronage on this account. I assure them that no exertions shall be spared to make the work as interesting as formerly. The same course shall be pursued, and the same end kept in view. From my residence in the "Far West," I shall be enabled to give particular accounts of the state of religion in this section; and from exchange papers from the east, the people in the west will be furnished with similar intelligence from afar.

My long, and toilsome, and gratuitous services to the churches, and to the many states through which I have traveled and labored much in the gospel, might be urged as reasons to establish just claims on them for their patronage. But I will not urge them; I have only performed a duty I owed to my God and the world. The churches well know that I have spent the prime of my life in their service—that I have for the sake of truth suffered much from opposers—that I have for the same cause neglected to lay up worldly stores for my family, and for the support of declining life—now when old they will not desert me. As long as I live, I will endeavor not to be burthensome—not being able from the press of years to labor in preaching abroad, I will endeavour to advance the same precious cause by sending the Messenger abroad, if sufficiently patronized. I shall still send it to the majority of my old subscribers, relying on their friendly aid; but if I am deceived in this, I request them, or the post masters, at whose office they may be sent, to return them immediately free of charge to me.—I shall thankfully receive communications for the Messenger, on religious subjects, interesting

subjects from talented brethren, if the postage be paid—let not my old correspondents neglect me. The postage of a few letters paid by many is light; but for a great many, paid by one, is heavy and oppressive. May the Lord bless my feeble efforts to the glory and advancement of his cause.

B. W. STONE, Editor.

Opinion, not fact, the foundation of the popular religious sects of the day.

SECT is defined by Walker to be "a body of men following some particular master, or united in some tenets." It properly signifies a part cut off, or divided from a body. It is derived from the Latin word *sectus*, cut off. The term is with great propriety applied to the many parties, professing christianity in the christian world.

In postolic times the christians were all one body, of which body Christ was the head. This was according to the plan, and design of infinite wisdom.—It was the very design of Christ's meditation, and ministry on earth—It was the prayer of his heart and lips—the great end of which, was, "that the world might believe on him and be saved." We are confident, and so must be every intelligent christian, that the present state of christianity, its professors being divided into contending, opposing sects, is in direct oposition to the plan and design of infinite wisdom—to the meditation and ministry of Christ—to the success and glory of his word—to the answer of his prayer—and to the salvation of the world. These are horrid consequences, but true—undeniably true.

The christian world is a fair picture of Babel.—Confusion is written on it in legible characters—Yet in this Babel are many of God's people; therefore, he cries aloud, "Come out of her my people." Shonld not every honest christian obey this divine call? Is it not a sin to disobey it? But says one sect, we are not in Babylon, we are the Lord's people, the true church of Christ on earth—so says every sect—each claims the same high privilege—and who shall determine the justice of their claims? Some few there are, who plead for this state of things, as right—These men are such as believe that God ordained this, as every thing else—and as he ordained it, it must be right—Upon their own principles then the reverse of this must be right; for the christians were once united; and as this took place in God's government, it must have been his decree, and he himself the executor. How changeable are his decrees! how

changeable his will! Sometimes unity, peace and love are right, and sometimes division, discord, strife, and hatred!

Do any believe that christians should be one? all admit it.—Do any believe that they are now one, as it is taught in the New Testament? No intelligent christians can believe it. Sectarianism must be right, or wrong; right it cannot be, if the scriptures be the judge; therefore it must be wrong. Who can deny it?—We think none.—And yet in the admission, every one condemns himself, and stands guilty before God. Shall the sects still shut their eyes to this glaring truth, and lull their fears with the syren song, all is well? Will they yet stop their ears against the voice of Heaven, "Come out of her, my people"? Will they still continue in what they confess to be wrong? And can they reasonably expect to escape the righteous judgment of God?

But says one, what would you have me to do? I am of little weight in society, and my influence is very limited.—Do you ask, what I would have you do?—Obey your God, and come out of Babylon. In doing thus you will neither partake of her sins, nor her plagues. But here are my friends, my wealth, my support, my living. Should I come out, I lose all.—Obey God and do right at the sacrifice of all things. The Lord will provide. But what shall I do? Hear then your duty,

1. Forsake your sectarian establishment—your sectarian name, your sectarian practice.

2. Be established on the foundation of Christ and his Apostles—take his name upon you—be filled with his spirit, and walk in his steps. On these subjects I will be a little more particular.

Forsake your sectarian establishment. Protestants ridicule the Papists for having an infallible Pope to settle and determine all controversies, and to teach them all the truth. The Pope is the foundation of the Papal establishment. The Pope's explanation of the scriptures is paramount to the scriptures themselves. Protestantism among the various sects, is "Popery without a Pope." Their creed, discipline, or confession supplies the place of a Pope, and is equally infallible, though in word denied. The explanation of the scriptures in this book is paramount to the scriptures themselves. If any man in these sects dare read the scriptures, and form an opinion different from the standard, or confession of faith, and openly avow this opinion, he is condemned as a heretic, and cast out of the establishment. This ejected man, (say a Presbyterian,) condemned by their confession, finds a ready admittance into the Meth-

odist establishment, because his opinions agree with their standard or discipline. Is not this an argument that these two establishments, or churches are not one in the New Testament sense? Can both be right? The man is a Methodist now; but by reading the scriptures his mind is led to dissent from some of the opinions of the Discipline, and as a free and honest man he openly avows his conviction. For this he is condemned as a heretic, and rejected from the establishment. The Baptist church now receives him, because he believes the doctrines of their standard—but by continuing in the search of the truth in the scriptures he finds errors in their book, and freely exposes them. For this he is pushed out of their establishment. This is a portrait of sectarian establishments, not too highly colored.

The Pope certainly has acted more wisely than Protestants in keeping his church together. He forbade his people to read the scriptures, rightly judging that if they had this privilege, they might dissent from his explanation or opinion, and disturb the repose of his church. He had power to enforce his laws. But Protestants of the various sects have not forbidden the people to read the scriptures. They are allowed this privilege; but must understand them according to their standards. Wo to the man that understands them differently, and has moral courage enough to speak his sentiments openly! Condemnation is his doom. Until the spirit of liberty be extinguished, and the reading of the scripture suppressed, no human establishment will be permanent. Liberty, and the untramelled reading of the Bible, are now shaking the foundations of all—they are mortal, and destined to destruction. Amen. While these establishments continue, the unity of christians will never be effected—to support them, is, to support that which stands opposed to the will of God, the prayer of Jesus, and the salvation of the world.

With these sectarian establishments, the peculiar names, by which they are distinguished, must be abandoned. With these names are associated all the opinions of the sect to which the name belongs, which keeps alive the prejudices, and odium long entertained against them. It is generally said, the name is nothing. But very few men have advanced beyond the powerful influence of sectarian names; with the overwhelming majority it is very great—it is an insuperable barrier to union.

The very spirit and practice of sectarianism must also be forsaken, and banished from us. While this spirit sighs, and labors to establish and increase its party, it envies the prosperity of another rival party, and rejoices in its de-

cline and fall. Can this spirit and practice comport with christianity? With the religion of love, peace, and unity? Is it not the reverse? We may, indeed, and do rejoice at the decline and fall of human religious establishments, because they stand in the way of the advance of the Lord's kingdom on earth. But the spirit, against which we protest, rejoices at the fall of others, because they stand in the way of their progress. This spirit is known by its fruits—detraction and persecution are its native products. From this spirit, the christian world has been crimsoned with the blood of saints. It yet lives, and scowls in many, who make high pretentions to religion; but, thanks to God, its bloody hand is bound—it harmlessly raves, and shews its propensity to mischief—if ever unchained, it will repeat its desolating work with greater vengeance. In America it sighs to possess the vale of the Mississippi—why? Because it is viewed as the "helm of the nation." This possessed, then bow submission, ye rebels, or die for your heresy.

When I persuade you to forsake all human, religious, and sectarian establishments, names, spirit and practices, at the same time I would point you when and to what to fly. Fly to the establishment of Christ, the Lord of all—rest upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone. The Bible—the Bible alone, is the religion ordained by Heaven. On this alone can the different parties rest, and remain in love, peace, and union. On this alone we build securely, and safely. Yet with an honest heart we must come to this foundation, and rest, and build upon it. It is not sufficient to take it for the rule of our faith, but of our practice too; conforming our life and behavior to its holy precepts. Some, to the disgrace of the good cause, have proposed to take the Bible as the sole rule of their faith and practice, but are unwilling that their brother should do the same; he must receive their opinions of the Bible, and reject his own, or there is an end of fellowship. This is the essence of sectarianism, though their opinions may not be embodied in a book, and this book of opinions declared by them to be the bond of union, yet those opinions in the mind, made tests of fellowship by them, are far more mischievous. Opinions, not the real truth of the Bible, are the foundations of the popular religions of the day. Take the name *Christian*, given to the Disciples by divine authority, to the rejection of all others. Copy the spirit, and practice of the Savior, and then will all acknowledge you have been with him, and are walking and abiding in him. Let brotherly love, peace, and union be constantly maintained. Let kindness and good will to man be ever

manifested in your life. If all real Christians were thus to do, a light would shine upon the world, unknown for ages past, long and dark. The world's attention would be arrested, and millions would flow to it, drawn by the cords of love, the beauty and excellency of Zion, and the mighty force of truth.

Who believing this can rest supinely inactive? Who believing this, will not obey the Lord, and use all his influence, whether it be small or great, to advance the glorious cause? Awake, awake from your long slumbers, ye christians of every name. Arise and shine, that the world may see your light, and glorify your Father, who is in Heaven. Be not offended at this plain exposure of error, while the same unhappy fact is acknowledged by you. There is no time for caviling, an awful period approaches. In love to my fellow creatures I have written. EDITOR.

ORIGINAL, OR BIRTH SIN, SO CALLED BY MEN.

MANY and diverse are the religious opinions now afloat in the world. They would be comparatively harmless, if so much importance were not attached to them. To this we may trace the origin of all the mischief done to the church, which is seen in her divided, distracted state. One *opinion* of many, I will notice, which seems to me to stand preeminent, and the foundation of the popular systems of religion. Should I succeed in showing the fallacy of this opinion, much will have been done to remove a point of endless altercation, and to pave the way for christians to come to a better understanding of each other.

It is generally admitted, and believed as an undoubted truth, that man was originally created a holy being. This doctrine is based on Gen. i. 26, 27. "God created man in his own immage and his own likeness." This may mean that man was created a spirit, capable of knowing, understanding, willing, choosing, loving, and hating. In these things he bore the image of God. Paul says, (1. Cor. xv. 45, 46,) in reference to Adam: "The first man Adam was made a living soul"---(not a holy soul;) for he immediately adds: "Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual." From this it appears that the natural man, consisting of body and soul, existed first; afterward that which is spiritual, or holy existed; or man became spiritual or holy by the exercise of his physical or natural powers of mind.

It is conceded by all, that holiness in man, is love to God and man, with a correspondent conduct. A man cannot love or hate any thing before he knows that thing; nor can he know any thing before he exists. If this be so, then Adam must have known his God before he loved him, and he must have existed before he could possibly know him. Hence we conclude he was not created a holy, spiritual man; but merely a natural man, with physical capacities to know, to will, choose, love, and hate. A cup may be made good, and with a capacity to hold water, but it will remain forever empty unless liquids be put into it. So though man was made with capacities to know, to will, to choose, to love, and hate, yet he never would have known, loved or hated, unless objects had been presented to his mind. God manifested himself to Adam as his Creator and benefactor. Adam knew him and loved him, or became spiritual and holy.

So Adam became a sinner in the same way, by the exercise of his physical powers. But sin is no part of human nature; for human nature existed before sin. Adam was not made with sin. So holiness, the opposite of sin, is no part of human nature, for man was not made a holy being. but existed before he became holy. He was made good, as were all the works of God. Holiness and sin are moral qualities of human nature, and not concreated parts of it; for it appears plain that human nature has existed without holiness or sin, and it will exist eternally without sin in the righteous, and without holiness in the wicked. If sin and holiness were parts of human nature, then the righteous would forever live destitute of one part of their nature, i. e. sin; and the wicked forever exist without one part of their nature, i. e. holiness. It would forever puzzle theological speculators to know what had became of those parts; whether they were annihilated, or yet existing, no man knows where, or can conjecture.

If man was created a holy being, then he would choose and love God from necessity. This would effectually destroy the nature of virtue; man could not be free, and therefore not responsible, nor a fit subject of moral government. If he was created sinful, he would be a sinner from necessity; vice could not be imputed to him, seeing he would be irresponsible, and not free.

This notion that man was made holy by the physical creative power of God, has misled the world of the professors of christianity. They still expect the same physical creative power to operate in them in the removal of sin, and in the restoration of holiness. They teach that man is born

totally corrupt; his whole nature, soul, and body, is defiled with sin. From this sinful corruption, he can do nothing but sin. Infants have the same sinful nature, and need the same creative power to save them from sin, as the adults do: and if this power be not applied to any soul, he must die forever.

Let us reason from the scriptures on this subject a little while. According to the decree of God, every kind of animals was to beget its kind. So Adam begat human kind, and nothing more nor less than human kind. But as sin and holiness are not parts of human nature, therefore Adam did not beget a holy nor a sinful child; but he begat one with death in its body. By one man sin entered into the world, and death by sin; and so death past upon all men, (*Eph ho*,) on account of which all have sinned. I have translated the words *eph ho*, on account of which, the pronoun *ho* referring to death; on account of which death, brought upon all by the one sin of Adam, all have sinned. It is evident that King James' translation is inaccurate; for *that* conveys the idea that the reason why death passed upon all, is because all have sinned. But the Apostle was shewing that death passed upon all, because of the one offence, or sin of Adam. It would be unnessary to prove what all the learned acknowledge, that *epi* with the Dative case very frequently signifies, *on account of, or because of.* See Acts xi. 19. Now they that were scattered abroad upon (*epi* with the dative) the persecution that arose about Stephen. "Why were they scattered abroad? because of, or on account of the persecution; So we may ask, why have all sinned! Because of, or on account of death, the fruit of Adam's sin. This is the Apostles argument; for "the judgment was by one offence to condemnation of all men" to natural death. "For by one man's offence (*hoi polloi*) the many (all mankind) were made (constituted) sinners; so by the obedience of one shall (hoi polloi) the many (all mankind) be made (constituted) righteous," Rom. v. The plain meaning of which, is, that by Adam's one offence all mankind were according to the divine constitution, treated as sinners, by the suffering of death; so by the obedience of Christ, all mankind, according to the new divine constitution, shall be treated as righteous, by being raised from the dead.

If we put the common construction on the words, that all were made sinners, really sinners, born with a "birth sin," then it will follow, that by the obedience of Christ, (hoi polloi) the many are made righteous; really righteous; born righteous. The Apostle more clearly explains his meaning

1. Cor. xv. 22. "By man came death, by man also came the resurrection from the dead; for as in Adam all die, even so in Christ shall all be made alive," by raising them from death.

I have no doubt that it is also on account of death, that all have sinned, and do yet sin, actually and personally. The soul of the infant, imprisoned in mortal flesh, is continually teazed, fretted, and tortured by death in the members of its body. Reason, the helm of self government, is not sufficient, it is too weak, to govern its temper, its conduct and propensities. The child is entirely under the dominion of the flesh, of carnal appetites and passions, and continues so till reason begins to act; at which time the flesh, having had the rule so long, still predominates. He becomes now acquainted with right and wrong. He sees and approves the right, but follows the wrong, greatly influenced by the example of a wicked world. Like a slave he would be free but must do the commands of his master. He is sold under sin, and compelled to obey. This was the case of Paul, or the person whom he describes, Rom. vii. He says: "I find then a law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" None but Jesus, the Savior of sinners can do it. This work he effects by the law of the spirit of life, this law makes us free from the law of sin and death. How? Through faith and obedience; "For the gospel is the power of God unto salvation to every one that believeth."

Among the early fathers, St. Austin was a firm believer in "birth sin," and therefore strongly advocated the doctrine that infants should be baptized in order to wash away their sins, without which they could not be saved. Many spurn this idea of removing the sin of infants; yet admit that their sin must be removed before they can be saved, and admitted into Heaven. How this work of salvation to infants can be effected in them, has never been positively determined. One thing is certain, they are not saved by faith, nor by any means used by them, for they are incapable of these acts. It is then concluded that "elect infants" are saved by certain power wielded by the hand of sovereign mercy. This is merely an opinion, unsupported by scripture authority. It is a pity that men should bewilder their minds about things not revealed. This "birth sin" and salvation from it, have grown out of the doctrine that man was created a holy being, and that all men now are born with a sinfully corrupt nature.

I may be asked, if I deny the salvation of infants, which

die in infancy. I answer, no: They shall be saved from death, the condemnation which passed upon all men, in the morning of the resurrection. This is all the salvation they need.

As man originally became holy by the exercise of his physical powers on God; as he became unholy by the exercise of the same powers on improper objects; so God has ordained that man should become holy again by the exercise of the same powers on the everlasting gospel. Many sinned at first through faith in the devil, and obedience to his will; according to the ordination of Heaven he must believe in Jesus, and obey him in order to become holy. Adam being holy and sinless must have been as morally unable to believe the devil and do his will, as fallen sinful men are to believe God and do his will. But the holy and sinless man did believe and obey the devil, and became a sinner; so must unholy sinful men believe and obey God, that they may become holy.

While men are fondly dreaming of some divine and powerful operation on their hearts previous to their believing and obeying the gospel, and that these previous operations are absolutely necessary to produce faith and obedience, and that without these operations they can neither believe nor obey, they are deceiving themselves, and hurrying to eternal ruin. O what evils have arisen upon the world from this doctrine; yet a doctrine (strange to tell) advocated; zealously advocated by many professed teachers of christianity!

It is believed that the creeds of all the popular sects teach this doctrine, that a sinner is so corrupted that he cannot believe nor obey the gospel till something divine be previously performed in his heart. This something is called by different names, as the special operations of the spirit; the power of God; preventing grace; divine illumination, etc. All these expressions communicate the same idea, that the sinner without these previous aids cannot believe, nor obey the gospel. I would here remark, in passing, if this be a truth in the gospel, it is useless to teach it because the sinner cannot believe it. But as the sinner does believe it, and prove his faith by his works, is it not a sufficiently convincing argument that the doctrine is false, upon the principle advocated?

While Calvinists, Arminians, and Fullerites believe this same doctrine, that a sinner cannot believe nor obey the gospel in order to salvation, previous to these operations or gifts, I see no reason why they should be divided, and contend about their different opinions. The Lord says: "As I live, I have no pleasure in the death of the wicked, but

that the wicked turn from his evil way and live. Turn ye, turn ye, why will you die." "Who is not willing that any should perish, but that all should come to repentance."—"Who will have all men to be saved, and come to the knowledge of the truth." "God so oved the world that he gave his only begotten son, that whosoever believeth on him should not perish, but have everlasting life.' Such divine declarations are common in the scriptures. How these can be reconciled with the doctrine stated above I cannot conceive. If God loves the world; if his pleasure is that they live and not die, if he is not willing that any should perish, but that all should come to repentance, and be saved; and if it is his special work to produce faith in us, in order to believe, and to be saved, why does he not save all? Why should he expostulate with the sinner, why will you die; and yet he must know they cannot believe and live, till he by his Almighty soverign power, or preventing grace, produce faith and obedience in them? The orthodox evangelicals, finding the difficulty of solving and reconciling these plain declarations with their doctrine of "birth sin," and total depravity, have run into doctrines at greater variance with truth, than the one for which we have been contending. This shall be the subject of another essay in our next number. (*To be continued.*)

THE BODY OF CHRIST.

The body of Christ, the temple of Christ, the house of Christ, are synonimes, signifying his people. It is profitable to consider and understand these figures of the Church of Christ, in order to our establishment in the faith and hope of the people.

Of the body of Christ, Paul thus speaks, 1 Cor. xii. 12, 13. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by (*en*, in) one spirit, we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." As the natural body is one, though consisting of many members; so is the Church of Christ one, though it consists of many members. Let us enquire, how we became members of this one body. The Apostle describes the manner thus, (vs. 13,) For *in*; (so the word *en* should be rendered, and not *by* as it is translated in our Testament.) For *in* one spirit; (in the one spirit of faith,

reformation, and obedience,) we are all baptized into the one body; we become united with this one body by faith repentance and baptism.

Some there are who think, that in Apostolic times no person was considered to be a member of this one body, but such as were baptized. Presbyterians think so; Baptists are of the same opinion, some Methodists speak the same language, and so do we. But because we hold that baptism is immersion, and acknowledge no other, we are accused of uncharitableness; because we by this nullify sprinkling and pouring as baptism in any case. We acknowledge there are many in the spirit of faith, and obedience, who have never been baptized, because they have been wrongfully taught; for, as before shown, we all must be in the one spirit, prior to our baptism, and this spirit qualifies us for the right observance of the command.

Our next inquiry is, what is the character of this one body? Paul says: "They all have been made to drink into one spirit—the spirit of God. This is the promise to every one in the spirit of faith and repentance, who submits to be baptized into Christ, or into his body; they shall receive the gift of the Holy Spirit, Acts ii. 38, 39. With baptism the Holy Spirit is frequently connected in the scriptures.—They all drink into the spirit of holiness in heart and life; the spirit of love to God and man, of love to the brethren, of peace and unity. So united that they endeavor to cover with the mantle of love the faults of the weakest and most uncomely amongst them; as the natural body covers from view, or adorns more abundantly its uncomely parts. This is the spirit or the character of the body of Christ; and where this spirit is, there can be no schism or division. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it;" But the Apostle lets us know that all these members have not the same office; they are not all Apostles; they are not all Prophets; nor are they all teachers. If they were all teachers where would be the taught?—These different offices God hath set in the church, "for the the work of the ministry, for the perfection of the saints, and for the edifying of the body of Christ." If all the members of the church were Teachers, Kings, and Priests, (as understood by some,) would it be the body of Christ, as described by Paul? We think not.

If the body of Christ be, as Paul describes it, then it appears that all are excluded who have not, in the spirit of faith and obedience, been baptized into it; Were infants found in this body in those days—or any unbaptized per-

sons? If the body of Christ be as described by Paul, then none were in that body, but such as were drinking into the spirit of God; of holiness, love, peace, and unity. If the body described by the Apostles be the body of Christ, the various sectarian bodies in the world cannot be that body; for they are not one, but many; they have many members not recognized by the Apostle as members of the body. Alas! will professed christians never open their eyes, and see the apostacy of the church from the glory in which she once shone, the beauty and excellency of the whole earth? We proceed to

The House or Temple of Christ.

Heb. iii. 6. "But Christ as a Son (is faithful) over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end." (14.) "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

The house of Christ, undoubtedly, signifies the church of Christ; and so does the temple of God. Paul to the Corinthians (3. 16.) says· "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" 1. Pet. ii. 5. "Ye also, as lively stones, are built up a spiritual house. Eph. ii. 19. 22. "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit."

Who are the constituent parts of his house or temple?—The Apostle Paul answers, we who hold fast the confidence; the beginning of our confidence, and the rejoicing of the hope, firm and steadfast unto the end. A child, which never knew his father depart from truth in word nor deed, has full confidence in him, and never doubts the truth of his word, nor the fulfilment of any promise he makes. This father says to his son, be obedient to my orders, and when you shall have arrived at twenty-one years I will give you a good farm, and every accommodation that can make you happy. The son believes, trusts, and confides in his word; looks forward to the day when he shall enter upon his inheritance; rejoices in the hope; and keeping his eye upon the recompense of reward, moves onward with pleasure in obedience to hi sfather's will. Such confidence has every mem-

ber of the house of Christ. They have the promise of God that cannot lie; in him, and his word they confide; he has promised them glory, honor, immortality, and eternal life, if they continue steadfast in the faith and obedience of the gospel. They look forward to the day when they shall enter into the inheritance; they rejoice in the hope; and, having such hope, they faint not, but are diligent to please God, and obey him in all things unto the end of their pilgrimage on earth. This is the house or temple of God, a spiritual house; an holy priesthood; built up of lively stones; in which the Holy Spirit dwells. This is the character of the house or church of God. In vain we look to find an unbelieving babe, or a "baptized infidel" in it; none but such as have confidence, and hold fast that confidence with rejoicing in the hope to the end, are recognized as parts of this building. This house is built upon Christ as the foundation; or upon the Apostles and Prophets, Jesus being the chief corner stone. It is designed for an habitation of God through the spirit. As in the old temple under the law, God was represented as dwelling, and his glory often so filled the temple that the priests could not stand to minister before him; so in this spiritual temple, built of living stones, God dwells and manifests his glory to the surrounding world, that they seeing the light might flow to it, and be saved. It is a city set upon a hill that cannot be hid; it is not the design of God that it should be hidden, but manifested to all. To talk of the invisible church on earth, is very foreign from truth.—God designes his church to be the light of the world, and the instrument of their salvation. Therefore, he says: "So shine, that others may see your good works, and glorify your Father who is in Heaven."

O that the church of God would but consider; sericusly consider its great responsibility! Does the salvation of the world depend on it, as the divine instrument for their conversion? In its present divided, distracted state, what light is emitted? Alas! The light in them is darkness, and how great is that darkness? Instead of love, hatred; instead of peace, discord; instead of unity, division; are continually manifested throughout christendom. Where have the meekness and gentleness of Christ fled? Where the patience, the long suffering, the forbearance, the Heavely mindedness, the one soul, the one spirit, the Holy Spirit? O Lord, once more visit thy temple; rectify our wrongs; for vain is the help of man. May Zion once more rise and shine; and shine so gloriously, that the world may believe on Jesus, and be saved! Amen.

EDITOR.

1. Tim. ii. 14. "And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith, charity, and holiness with sobriety." It is thought that this text is not generally understood by common readers; and as I write principally for their information, I will suggest a few thoughts.

It is generally understood as a promise to holy women that they shall be saved from death in bringing forth children into the world. If this be the meaning, then God's promise has failed in countless instances; for holy women have died in childbirth; and as numerously as unholy women. Is God unfaithful who has promised? By no means. The words *in childbearing*, are an unhappy translation. The original word are *dia tees teknogonias*; should be read, *through*, or *by means of childbearing*. By this means the Savior of sinners was born into the world, by whom not only Eve, and all her faithful daughters have been, and shall be saved; but also all men, who shall believe and obey him.

Fork Prairie, Sangamon co. Ill. Dec. 22, 1834.

BROTHER STONE: In compliance with your request, and wishing to help, to promote, the prosperity of Zion, I have procured eight subscribers for your periodical. With your prospectus I am well pleased. To strive to unite the scattered family of God, I think, is the duty of all who profess to bear the name *Christian*.

Could this desirable end be accomplished, we should soon see the gates of Zion crowded with converts, and all her solem feasts attended by her united followers, with joy and acclamations of praise to her King, whose throne is forever and ever.

I hope you will take the trouble, to write plainly respecting the observation of the Lord's day, under the new institution; for some professors seem to think themselves under no obligations to observe it, and therefore, act accordingly. This is a great stumbling block to the world. Is this walking after the example of our Savior, Luke iv. 16.? and of Paul in Corinth, where he wrought at his occupation with Aquilla, and reasoned in the Synagogue every Sabbath, Acts xviii. 1.—5.? Would it be improper to render Heb. iv. 9. There remaineth therefore, the keeping of a Sabbath, to the people of God. And is it not substantiated by early writers of church history, that christians then held it

in high reputation and observed it religiously? Please favor us with some quotations, if you have their works at hand, for we have not.

To the congregations of Christ, through the favor of the Messenger.

Dear Brethren and Sisters: I wish to call your attention to one important duty, which in our zeal for reformation, I fear we have partially neglected.

I refer to the religious instruction of children, at an early age. It is well known, that they are capable of learning many things, when not more than five or six years old.—And who would venture to say, it is then too soon for religious parents to begin to teach them that they are born to die, that God who made them, has prepared a place of happiness for all good people: and a place of punishment, which those, who continue to do wickedly, cannot escape. They ought also to be frequently shown the growing nature of vice, that if they begin to give their consent to do wrong in little things, no persons can tell how far they may proceed, that it is a very difficult thing to reclaim gross sinners; and that if they persist in their wicked ways they must perish forever. Perhaps, when speaking of these things it would be well to read to them the account of the wicked, who perished with the flood, and the case of the wicked Sodomites, who perished in their iniquity.

On the other hand, as an inducement, and a sense of duty to the greatest stimulants to reformation, the lovely character of Christ should often be unfolded to them. How he died for them, and now lives in Heaven to interceed in the behalf of all who love and obey him; that he will never suffer the least to perish, who put their trust in him.

And would it not be proper to inform them concerning the institution of the Lord's supper, baptism, why people join the church and live in it, and concerning the happiness of those who live faithfully there; that if they feel fully resolved to love and follow Christ, and are willing to deny themselves of all sinful pleasures, it is not only their privilege, but duty, to unite with the church and partake of all its blessings. I hope that some able brethren will fill some pages in the Messenger, on this subject. S. Williams.

Reply to Brother Samuel Williams's Letter.

With regard to the observation of the Lord's day we have, in previous volumes of the Messenger, written as

plainly, and as forcibly as we could. That this day was religiously observed by the Apostles, and primitive saints, I think, can hardly be denied. On the first day of the week, the very day on which our Lord rose from the dead, the disciples assembled together, and Jesus appeared in the midst. And on the following first day they assembled again, and again Jesus appeared among them: John xx, 19. 26. On the first day of the week the disciples came together to break bread: Acts xx. 7. On the first day of the week the saints at Corinth, every one were ordered to lay by them in store, as God had prospered them. 1. Cor. xvi. 2. John, though banished to Patmos, had not forgotten this sacred day. "I was in the spirit on the Lord's day:" Rev. i. 10.

The Sabbath, every holy day, and the new moons under the law were shadows of good things, but the body is of Christ. These were abolished, or waxed old and vanished away by the introduction of the new institution by the Lord Jesus. The Sabbath was instituted when the old creation was finished; the Lord's day was instituted, when the new creation was laid and finished in the resurrection of Christ. Each is commemorative of these grand events.

Apostolic example should surely bind christians to devote this day to religion. The laws of our country bind us, and christians should be the last to break them, and thus give offence. Were it not for the observation of this day, the world would soon forget that they were responsible beings to God the Savior; vice would abound to an intollerable degree; and religion would be banished from the world. Let any intelligent christian think of these things seriously, then he will cease to oppose the religious observance of this day, and heartily join with the saints of God in spending it in divine worship.

Brother Williams wishes to know, whether Heb. iv. 9. will admit of the following translation. "There remaineth therefore, *the keeping of a Sabbath* to the people of God."—The margin of our Bibles reads, "*a* (not *the*) *keeping of a Sabbath.*" This is the literal translation of the word *Sabbatismos.* This word is found only in this text in the whole New Testament; but occurs in the Septuagint in the sense already given. But the application of the text, as hinted at by our brother I cannot fully admit. I must think from the context, that it refers to the saints' final rest in Heaven. I am not positive.

With regard to what ecclesiastical historians may have said respecting the Lord's day, I will examine more particularly hereafter; and if I find any thing worthy of public notice, I will transfer it to my columns.

The subject of early religious instruction is of great moment. It has been shamefully neglected by parents too generally in our country. For a few years back many have been awakened to this subject; they have devised plans and ways to have it effected, which meet not with general approbation. The popular plan is thought to be too Jesuitical. The plan of the Jesuits in Europe was, and now in America, is, to have the education of as many children as they can get, and to instill their papal notions into their tender minds. A similar plan is the American Sunday School Union for the instruction of children. Tracts in thousands are issued from the press, teaching the peculiarities of the different sects. This we view as building up what ought to be, and must be destroyed, I mean sectarianism, which, like a proud and lofty mountain stands opposed to the prayer of Jesus, and the salvation of the world.

We live in a day of associations; nothing now can be done without them. A society must be formed for every thing, even to educate our children in the first principles of christianity. As an individual I should not object to teaching our children by association, if they be taught to read the Scriptures, and commit the most important parts to memory. But against sectarian tracts, and teacher's expositors, I do conscientiously protest.

Let parents remember and do their duty, bring up their children in the nurture, fear, and admonition of the Lord, by teaching them his ways; and by their admonitions and example, encourage them to do them. Were they to spend the Lord,s day in this exercise, and in worship, they would see the fruits of their labors. EDITOR.

FOR THE CHRISTIAN MESSENGER.

PRACTICAL REFORMATION, No. 5.

Monmouth, Ill. Dec. 14, 1834.

Our Savior's word constitutes his people, "The salt of the earth;" "the light of the world, etc." If the salt of the earth, they are, in some sense, to save the world from that pollution that exists on account of lust. If the light of the world, they are a beacon, pointing the way from darkness, sin, and death to the throne of glory. After Jesus had thus fixed the high and honorable station, which he designed his people to occupy in the great work of human salvation, he

commanded them, saying: "Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven." Not shine as a dim taper, ready to be extinguished by every passing breeze; but let it *so* shine, or shine in so brilliant a manner, that men *may see* your good works, and glorify your Father who is in Heaven. If, then, as God's people were raised to a station so responsible, and yet so glorious, ought we not to exert all those powers, with which we are peculiarly blessed, to increase that light, by which mankind are to see the way to glorious immortality? O! that christians would take this to heart, that the light of Heaven might shine forth in its wonted effulgence.

In pointing out instances, in which reformation is needful, I will now advert to the almost universal practice of following the fashions of the world in the wearing of apparel. Fashions in apparel, are continually coming and going, as the caprice and interest of those, who control them, may require. And the religious, as well as the irreligious part of the community, seem to follow them with as much diligence, as is due to him, who would seek eternal life. The fact is notorious, that christians, (if it be not a libel on christianity to call such christians,) are generally so wedded to the fashion, of the world, that none can see any badge of distinction, by which to distinguish the children of light from the children of darkness. How many in Zion deplore this baleful evil, and are willing to use their influence to correct it?

I cannot now more than barely mention some of the evil consequences of this criminal practice—I say criminal, because contrary to the will of God: 1. Tim. ii. 9, 10. Christian parents themselves, instead of bringing up their children "in the nurture and admonition of the Lord," suffer them to occupy their earliest thoughts with all the fooleries, that court the attention of children, and flatter the pride and ambition of unwary youth. This criminal indulgence, on the part of parents, is too generally continued, till their children grow up, the slaves of vanity, the friends of the world, and, consequently, the enemies of God. Being thus trained, they commence the journey of life with a soul that "desires not the knowledge of God," and a taste formed to relish nothing more substantial than the airy pleasures of time and sense. This makes them so nearly invulnerable to the influence of divine truth, that we are driven to the necessity of accommodating christianity to the fashions of the times, in order to their convertion. They can

be prevailed on to wear the christian name, provided, they still be allowed to keep in fashion with the world that "lies in wickedness." But suppose every one, who has named the name of Christ, was compelled "to take up his cross, and follow him;" to keep diligently *all* his holy commandments; or renounce his name, and follow the world's vain fashions; how many, alas! how many would walk with him no more!-- And if it was fairly understood, that upon obeying the gospel, all connexion with the maxims and fashions of the world was to be dissolved, whom could we persuade to be religious? O! Lord, save us from the destroying spirit and practice of the world!

When our funds are non sufficient to educate our youth, and keep them in fashion, their education is too frequently neglected. How common to see young men arrayed in all the habiliments of foppery, whose minds are an intellectual, and moral descent. But how painful to see our young females, decked in all the gay attire, that seems to vie with the Creator's hand in giving them personal attractions, possessed of vacant minds!! Were the millions annually expended on fashions, devoted to the education of the tens of thousands, now growing up in ignorance, and vicious habits, how much better would it be for the world; and how much better for the church of Christ? Again, should there be no useless expenditures of money, the poor and needy could share our hospitality; the bitter cries of the widow and orphan would be hushed in perpetual silence. But this is not all: if brethren could be sensible that they, and their substance ought to be devoted to the advancement of the Redeemer's kingdom and glory, and not to the perishing glory of worldly fashions, those skilled in useing the "sword of the spirit," could be provided for, while proclaiming the glad tidings of salvation to a lost and dying world. In view of the great good that is *now* in our power to do, shall our time, talents, and prosperity be devoted to purposes worse than useless? Forbid it Heaven! In providing necessary apparel, how reasonable, and how much in accordance with the spirit of the gospel, it is, for us simply to consult our comfort and convenience. Should no more be aimed at, all must see, that incalculable good might be done as well as a fearful amount of sin avoided. Perhaps the reader would be willing to reform, if every body else would. I do hope he will not make his getting to Heaven depend on every body also getting there.

A. REYNOLDS.

Mayslick, Ky. January 3, 1835.

DEAR BROTHER, STONE: As cold water to the thirsty, so is good news from a far country. The gospel of Jesus Christ is mightily prevaling in this county. Opposition is again trying its strength, but without success. Many of the people are bowing their necks to Prince Immanuel, and taking the yoke of the Lord Jesus upon them, and rejoicing in the service of God. From the first of November last we have at this place introduced fifty-one persons into the kingdom of the Lord Messiah by immersion, besides some who have come out from the sectarian ranks, and several have been added by recommendation; so that our increase, within the last two months, is about sixty. This is what has been done immediately here, besides which, many have been immersed in other parts of the county. O may the glorious gospel of the blessed Lord Jesus prevail, until all shall submit to it, is our prayer in the name of Jesus Christ. To which you will give a hearty Amen. There are many more about us, that appear to be impregnated by the word of truth, who we expect ere long, will confess the name of the Lord.

I remain yours in the bonds of the gospel of Jesus Christ.

JAMES MORRIS.

DEAR BROTHER STONE: By way of poscript to brother Morris' letter I have the privilege of addressing a few words. It is with joy I say a hearty Amen, to the good news written you by brother Morris. Our hearts are made glad; some of our children are among the happy number; blessed be the name of the Lord; my dear daughter now in her 14th year, was one of the happy number; three of brother James Morris' daughters are a part of the same happy number, and two daughters of brother Vancamp; the total number lately immersed in this county, within about two months past is, 107 persons; to this add 18 over in Brown county, Ohio; at Red Oak, and Georgetown, these have been induced to obey the gospel, principally under the labors of brother John O'Kane, from Indiana, assisted by brother John Rogers, of Carlisle, and brother Richard Rickett of this county.

O may the good Lord grant that the number of the faithful may be greatly increased, and continue to increase all over the land; and to his holy name be all the praise. I shall be pleased to hear from you as often as you may find it convenient. May grace, mercy, and peace, be with you, and all who love the Lord Jesus, in sincerity.

Yours in the hope of a glorious resurrection.

ASA R. RUNYON.

Spincer, Ia. Nov. 2, 1834.

Brother Johnson: I am happy to have the opportunity to communicate some intelligence through your paper to the friends of christian liberty. We have been laboring for two or three years in this section of Indiana, with but small success in adding believers to the congregation.—There were many deep rooted prejudices, which had to be rooted out. The people would hear, and finally, hearing believed and were baptized, (about thirty within four weeks,) from the age of fifteen to seventy, both men and women. Praised be the name of the Lord for his goodness. He has done great things for us here, for which we are glad: bless his holy name. There never has been such a shaking among the people here before. The sects appear to be alarmed, and are uniting all their energies against us.

Yours in hope of immortality, T. C. JOHNSON.

RELIGIOUS INTELLIGENCE.

Bro: J. H. Haden of Fayette, Mo. Nov. 9th, 1834, writes: "I have traveled a great deal this season, and a few days ago returned home from a tour through all the counties above me, Jackson co. excepted. I found the Brethren generally well built up on the Apostles' doctrine, and contending earnestly for the faith once delivered to the saints. In some places there has been considerable ingathering. In Lafayette co. within the last few months there has been an addition of more than 60 persons to the congregations, besides several, who have come out from the yokes of men. Upon the whole, I can with safety say, that in all the upper counties, the Bible is making a rapid march, and must, and will ultimately obtain the victory over the traditions of men, and over all opposers. J. H. HADEN

Bro. D. S. Burnett, of Cincinnati, to Bro: I. T. Jones, also writes: "We are doing tolerably well here, all things considered. Many important changes have been effected in the church, and 60 or 70 accessions since you were here, and about 300 in the country within a day's ride of the city."

S. M. McCorkle's reply to Shebane came too late for this No; it is defered to the next.

OBITUARY.

DIED.—July 26, 1834, the amiable and pious Polly Snoddy, companion of our venerable brother, John Snoddy, of Owen co. Ia. aged 67 years. She was one of the first members that united with the church of Christ, first constituted on the Bible alone, at Cane Ridge, Ky. She has ever since lived a christian, firm and unwavering in the faith of the gospel, she died as she lived, in full confidence of immortality, and eternal life. She bore all things with patience for Christ's sake, and died in the Lord. We hope she is gone to rest from her labors, and her works do follow her.

ELDER Joseph Berry of Monre co. Ia. about the last of September, 1834, left that county and state with his family in order to settle in Texas. After a journey of seven weeks he came to Claybourne parish Louisiana, where he was taken sick, and died, leaving his family in a distressed situation, among strangers, and yet far from their destined abode. He had been till his death, for many years a very zealaus preacher in the church of Christ, and died entirely resigned to the will of God, in the comfortable hope of immortality, and eternal life. For more than twenty years the editor has enjoyed an intimate acquaintance with him, and humbly hopes that acquaintance will be renewed in a better world. The account of his death came by letter addressed me from his wife Eleanor, dated Dec. 13, 1834, from the place above mentioned. EDITOR.

ON December 10th, 1834, Died Elder James Hughs, formerly of Flemming county, Kentucky. A few years ago he moved to this country in Sangamon. He commenced preaching near thirty years ago, and continued with unabated zeal in the work, till disabled by his last sickness, which ended his days on earth. He was truly a faithful, indefatigable able, and useful preacher. A man more spiritual, more pious, more devoted to the cause of religion, is rarely found on earth. He fully preached the gospel of the Son of God, and insisted much on faith, repentance, and immersion for the remission of sins, and for the gift of the Holy Spirit. His labors were abundantly blessed to the good of souls wherever he labored. In this new country, hundreds were immersed by him. He was perfectly calm and composed in his last days, and rejoiced in the prospect of entering into his rest. He left a large family, and numerous friends to

weep and deplore his loss, But the Editor, his intimate companion and fellow laborer, for nearly 30 years, more sensibly feels the loss in a religious view. Last September, he was at my house in Kentucky, a few days before I moved to this state. We were delighted at the prospect of spending the evening of our days together, and of extensively co-operating in the gospel throughout the west. But on his journey home, he sickened, reached home, lingered in pain, and died in peace at the age (I think) of fifty-six years.

EDITOR.

A SHORT NOTE.

Were I able to bear the tax, I should gladly give hundreds, for letters from my friends. But though their communications be ever so pleasant, I am obliged, for the want of funds, to deny myself of the gratification of receiving them, unless they come free of postage. If my agents have communications to make to me, let them pay the postage out of my money, if they have it; if not, let it come, if adjudged by them of importance or interest to me. EDITOR.

NOTICE

Disappointment in getting paper in time has prevented me from sending the "Messenger" to my patrons. I have had to suffer much trouble and loss in getting enough for this number. Paper procured in Ky. has not yet arrived, owing to uncommon low water. This may retard the second No.

RECEIPTS FOR THE MESSENGER IN ILLINOIS.

Sangamon P. O. J. Hodgen vol. 7, 8. *Jacksonville*, R. Cassel for 8; J. Nevins 8; P. Coffman 8, 9; Jac. Haffaker 8; M. Haffaker 8; Eld. J. Green 9; B. Cassel 7, 8; A. Simms 8; S. Brockman 7; (two last paid agent not yet me.) Wm. S. Tilton 9; G. W. Happy paid 50 cents; Doc. Morrison 9; J. Major 9; J. Thompson 9. *Monmouth*, A. C. Jameson 8; J. C. Davidson 8. *Knoxville*, Isaac Clark 8. *Rushville*, H. Johnson 8. *Carrollton*, E. Baker 8; D. Kennet 7, 8. *Quincy*, Holman Bowles 7, 8. *Athens*, Henry Boyers 8. *Palestine*, Wm. Mitchell 8; John Eaton 8.

MISSOURI.——9 *mile Prairie*, J. Moseby 8, 9. *Louisiana*, Thomas Burbridge 8; R. Burbridge 8. *Paynesville*, J. Jeans 8. *Clarksville*, B. Barton 8. *Huntsville*, Richard Summer $1 25 for 8; *Chariton*, Marton Winn $1 25 for 8.

TENNESSEE,——*Cotumbia*, Judge R. Mack 7, 8, 9, all lost by mail.

OHIO.——*Sidney*, James E. Sparling 9, and paid in Ky. 8.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

" Prove all things: hold fast that which is good ."—PAUL.

VOL. IX.] JACKSONVILLE, ILL. FEB. 1835. [No. 2.

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 1½ cents a number under one hundred miles, and 2½ cents over one hundred miles.

THE conference in *Terra Confusa* continued, on the subject of christian union among brethren of different names, and opinions, who by previous agreement met together at ——, Jan. 1, 1835.—Continued from vol. 5, page 175.

Members present were the same as attended the former conferences, the minutes, and debates of which, are recorded in vol. 5 of the Christian Messenger, viz: Doc. P——, Bp. M——, B——, R——, C——, E——, and U——. After prayer and praise offered to the Almighty God, Bp. M. rose, and thus addressed the conference:

Bp. M——. I rejoice to see you again collected after a lapse of more than three years. I rejoice to see so many assembled here to hear our deliberations on the great, and important topic, which fills every mind—*Christian union*. Four years ago we were collected together in several successive conferences on the same subject. At our first conference we were unanimous in the sentiment that the disunion of christians, as then, and yet existing, was wrong, and prevented the salvation of the world. Our object was to devise some plan by which this evil might be removed, and the union of christians effected. The majority of us agreed to examine carefully, and critically every article of our various confessions; to reject what should be found unscriptural, and to retain what should be considered by us all to be the truth. Doc. P——'s creed being considered the oldest, he was invited to read his, beginning with the first article; and after an examination of this, to proceed to the

others in order. We soon found that in this course we should not succeed; for on the very first article we differed very widely, and saw plainly the division line through all our creeds. To retain our different creeds, and be united, we saw impossible. It was determined in our second conference to appoint a committee of five to draft a summary of doctrines deemed essential, to which we should subscribe, and reject all other creeds, and confessions drawn up by men. At our third conference, we found our committee could not agree among themselves in drafting a summary; each person had his own. The committee agreed to lay their different summaries before the conference, and let them select the best. In this we failed. We could not agree on any summary proposed. After much debating in the christian spirit on several interesting doctrines in our fourth and fifth conferences, without coming to an agreement, it was proposed by brother R——, that as we could never agree in any system of doctrine formed by men, we should abandon the idea as vain, and be contented with the book of God as delivered to us, rejecting all creeds of human mould, and adopt the word of God alone as our directory; that we bear with each others opinions, where they do not affect the holy life of those that hold them. This was proposed; we agreed to meet again at some future period on this subject. By the kind providence of God we are here, and the prayer of my heart is, that the Lord may be in the midst of us, and direct and lead us into all the truth as it is in Jesus. The question before us is, how shall we dispose of our creeds? Shall we retain, or reject them?

Doc. P——. Our brother M——, has given us a correct, and succint history of our former conferences. Since I have had the happiness of meeting with you, my mind has been strongly agitated on the subjects of our former friendly debates. I have since that time almost solely confined myself to the reading, and study of the Bible. I plainly discovered from those debates, not only the discrepancy of our peculiar systems with each other, but also that there was in them all, an evident disagreement with the doctrine of the Bible. Before our former conferences closed, my mind was so far convinced of the impropriety and insufficiency of human authoritative creeds, and formalaries to effect the union of christians, that I was on the eve of relinquishing them forever. Since then, by careful, and prayerful attention to the Bible, my mind is fixed. I am now prepared to enter into the question before us, proposed by brother M——. How shall we dispose of our creeds? Shall we retain, or reject them? "My sentence is" that we cast them all to the moles,

and to the bats, and trouble not them, who are turned to the Lord, any longer with them. My reason for this sentiment I will now state.

1. Authoritative creeds of human form are unauthorized by the Scriptures.

2. Such creeds have a manifest tendency to make men slaves and hypocrites, and to banish the lovers of liberty, and truth from christian society. A creed is formed, and made authoritative, that is, it is enforced by pains, forfeitures, and penalties. If the creed be supported by civil authority, as formerly, and yet in some states of Europe, the unhappy unbeliever in the creed is compelled to be a slave and a hypocrite by an open profession that he believes the creed, when he really does not. The fear of penalty persecution or death, prostrates his liberty and drives him into base hypocrisy. If he be too honest, and free to submit to such degradation, he is banished from society, and persecuted in name, reputation, and person. If the creed be not supported by civil power; but by ecclesiastical authority alone, still the case is not altered; the unbeliever in the creed suffers the pain of being excluded from the society of his heart; forfeits the privileges of the church, and must bear the shame and reproach of a heretic. These things he must suffer, or submit to slavery, and become a base hypocrite.

3. The church of Christ in her best days had no such creed. The Bible alone was her directory.

4. The introduction of such a creed first divided, and distracted the church, such has been the effect of authoritative creeds ever since, as is evident from ecclesiastical history. Within our knowledge the same thing is realized. From the beginning of the present century, the Presbyterians have experienced three divisions on account of their confession; the Cumberland Presbyterians; the Christians, and the New School Presbyterians. True the latter are not yet severed, but are only held together by a rope of sand. The creed condemns them; but they are the majority, and therefore cannot be excluded. They cannot remain connected long. Since the beginning of the present century, the Methodists have split upon their directory; the Baptists too are broken into pieces on the same rock.—Who can deny the baleful effects of such creeds with these facts in view?

5. Such creeds not only divide christians, but are also the very supporters of their division. Is it possible for Methodists, and Presbyterians to be in the same body, or church, each having and enforcing their authoritative creeds and remain together in peace? Would not the Methodist

creed condemn, and exclude the Presbyterians?—and *vice versa*. If these creeds be not authoritative, and enforced, they are as harmless as useless, and unworthy of notice, much less of contending for. But so long as authoritative human creeds exist, so long will sectarianism exist. They will die together, and that death cannot be far distant.—Men have too high notions of liberty ever to submit voluntarily to the shackles of men.

6. Such creeds assume the place of the Bible, and are paramount to its authority. By the creeds, not by the Bible, are *heretics* tried.

7. Take my yoke upon you, and learn of me, said the Savior; the law of Moses was a yoke, which neither we nor our fathers were able to bear; it was called a yoke, because it bound and united Israel together, as yokes do cattle. They all moved the same way at the word of Moses their guide. So the law or gospel of Christ is his yoke, designed to bind, and unite all christians together, so that they move together, learning the word of command from Jesus their leader, and humbly obeying it. Now every sect has a yoke made and put upon the necks of their disciples; they walk not the same way, but are ever striving against each other. These sectarian yokes are their creeds. Can we hope for better days while such creeds exist? No: sectarianism will have a coeval existance; and while this exists, infidelity, and scepticism will grow, and rankle in this prolific soil; the world will not believe, and be saved. Such a creed is a paper pope, equally infallible and sacred, as his holiness at Rome; it is the vicar of the Bible; it frowns horribly upon every dissentient from its doctrine, and would coerce submission by the hands of its votaries, if it had the power of the sword at command. Similar causes produce similar effects. What has been, may be again.

Mr. B——. I must confess that through life I have been a stickler for authoritative creeds, nor did I see how a church could exist without one. But from the friendly debates of our former conferences, and from recent facts which have transpired in the Baptist church especially, I have come to the same conclusion with the brother last up. I now view such creeds not only useless, but mischievous in fact; instead of uniting the Baptist churches, they have divided, and broken them into pieces. I am decidedly in favor of casting off all such yokes, and of taking the Bible alone as our creed; our standard of faith and practice.

Bp. M——. This is my sentiment; and yet I am discouraged at what I have lately seen myself, and at what I have heard from good authority. I have seen, and heard of church-

es, which have acted on this plan, of rejecting all creeds of human make and taking the Bible alone for their only rule of faith and practice, angrily divide, and remain in factious sects! Such conduct has not only discouraged me, but has almost driven me back to my old authoritative creed. Such conduct is doing more effectually the work of death to reformation, and to the salvation of the world, than all the powers of infidelity, and skepticism combined. I am well acquainted with a church, which agreed to unite upon the Bible alone, having rejected all human creeds, and confessions. Soon after, a few began to conclude, they ought to attend to the Lord's supper every Lord's day; it was proposed, but being a new subject, the majority of the church, did not think it was sufficiently clear and express in scripture to authorize them to act on it. The few without the advice of their bishop, or of the church, withdrew, ordained for themselves officers, and proceeded to a separate house and worshiped. I have heard of other churches, which have acted on the same principles. I know another church, which from conviction had taken the Bible alone for the rule of their faith, and practice. This church had been originally Presbyterian, and indoctrinated in that faith. They lived in peace and unity for many years, and their numbers were greatly multiplied. All but a few had submitted to be immersed. These few were not convinced that it was their duty to be immersed, and without this conviction would not submit. They were considered by the majority as not in the kingdom, because not immersed; that their sins were not remitted; that they had no right to any of the peculiar privileges of the kingdom or church; and they were therefore excluded. This argument is taken from fact. What shall we do? United christians must be, or God must be disobeyed; his gospel slighted, and the world lost. Christians cannot be one, I plainly see, while these creeds exist. The Bible alone can unite, and bind christians together; on this foundation alone can Zion rest, and shine to the conviction, and conversion of a sinful world. This is my unwavering faith, and has been for a little time back, though vacillating before from seeing division in the ranks of those, who had united on the Bible.

Mr. R——. I rejoice exceedingly in the progress of reform. The sentiments, so powerfully expressed by all the brethren, who have spoken, have long lain deeply in my heart. To the same result I have come some years ago, and have been for years laboring to impress this truth upon the minds of my fellow creatures, and to arouse them to consider seriously the subject. I feel thankful that my labors

have not been in vain. When I take a view of the millions of my fellow creatures, on whom the light of the gospel has never shone; who have never heard the name of Jesus; who worship the work of their own hands; who groan in wretchedness, doubtful of their future destiny; when I view the means used by christians to enlighten them, and teach them the path to heaven; when I view these christians preaching peace to them afar off, and living in discord, strife, and contention at home; when I see them sending, and supporting their own party to these poor pagans, distributing their party tracts, and teaching their party creeds. When I view these things, my heart sickens at the sight. Are they not sowing the seeds of strife among the heathen nations; those seeds which have produced so much unchristian conduct among ourselves? Is this the way to convert the world to the faith and obedience of the gospel? I cannot believe it is. It may convert them to names and parties; to hatred and strife, but not to love, peace, and unity. The truth of this, stubborn facts declare. But the question again occurs, What shall we do?

We all agree that christians must first be united before the world can believe in Jesus, and be saved. We are agreed in this, that whatever divides christians, and perpetuates that division, is not of God. This no intelligent person will deny. For the Bible, the simple facts stated in the Bible, all believe, all receive. These have never divided christians, but the discrepant opinions, formed by men on these simple truths or facts in the Bible, have been the cause of all the mischief. Yet these opinions would be harmless, unless they be substituted for the truth, and unless they lead to impiety, and demoralization. Whenever opinions of truth be made the test or standard of christian fellowship, then division follows. Whether these opinions be embodied in a creed book or not, the effect is the same, they will divide christians. A person, or a church may renounce all such creeds, and books, and boast in the Bible alone as his only creed; yet that very church, through weakness, may attach such importance to their opinions, as to condemn all who dissent from them unworthy of christian fellowship. The Bible is not to be blamed for such unhallowed deeds. Every good has been abused; shall the Bible, therefore, be called an evil, and rejected? Opinions of truth, substituted for the truth itself, and made tests of fellowship, must be denounced as mischievous and wicked.

Opinions too, whose tendency is to demoralize, should be frowned upon as opposite to truth. A brother of high respectability not long ago gave me the following informa-

tion. A Universalist preacher of the modern stamp had preached to a large audience, and endeavored to prove that there would be no future judgment; no hell; no punishment after death, and labored to sneer, and scout the idea of a devil, out of existence. That every one of the human family at death, went strait to heaven. An intelligent Dutchman was one of his audience, and became a convert to the doctrine; invited the preacher home with him, and kindly treated him. Well, says the Dutchman to the preacher, I do *pelieve* your doctrine; but I peseech you do not tell my prother John this, for he did steal some of my sheep; and if he gets to pelieve there is no judgment, nor punishment, nor hell hereafter, and that all will go straight to heaven when they die, pesure he will steal some more of them. The Dutchman rightly judged that the doctrine was demoralizing.

Mr. C—— rose and spoke. I accord fully with the sentiments, expressed by my brother last up, and indeed, I can say the same of the sentiments of all who have spoken.—Never did I see more unanimity in so large an assembly of those of different names. In this I do rejoice, and do exult in the prospect of better days. Brother R. has given us a plain and lucid dissertation on opinions, and has well shewn their mischievous effects, when made the test of fellowship. As he has made no direct remarks on the two cases mentioned by Bp. M—— in reference to certain churches having divided on two points, the Lord's supper and baptism, permit me to suggest a few thoughts on this subject. One church divided on the following doctrine; a part contended that the Lord's supper should be attended to every Lord's day, and strenuously insisted upon its being observed. The other part could not see sufficient authority in the Bible to oblige them to the performance of it every first day. The other church divided, because a part considered immersion only to be baptism, and ordained for the remission of sins the other part could not accord in those views. That those churches were wrong in dividing I entertain no doubt, and my reasons are as follows.

(*To be continued.*)

Park co. Indiana.

STRICTURES on C. F. R. Shehane's Strictures. See Christian Messenger, vol. 8. nos. 5 and 9.

BY S. M. M'CORKLE.

IT is harder to understand some expositors, than that which they expose. Our friend S. is one of this kind: and anxious to have an opponent.

In his first number he proposes "strictures on some of S. M. McCorkle's views". His first quotation is in the following words: "The holy city is to be trodden under foot forty and two months, this relates to the church: for the prediction was made long after the destruction of Jerusalem."

His second quotation, (for I find but two,) reads thus: "In Luke 22, there is a prediction which no one can prove to have had an accomplishment; if in the future, it must correspond with and strengthen our views." The prediction alluded to is as follows: "Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Now reader, can any man in christendom, or out of it, tell from the above quotations, what S. M. McCorkle's views are.

My essays may suffer as the holy book often does, from scrap expositors; taken in detached parcels, and tortured into a meaning never designed by the author.

I defy any man on earth, learned or unlearned; to ascertain from the quotations, or arguments of our young expositor, the monstrous heresy contained in my views of the prophecies; but after conjuring up some chimera of his own brain; some hydra or "*Jack Lantern*;" and after running it through the *gauntlet* he exultingly cries out, "*Hallelujah*, how can a kingdom which cannot be moved; be shaken by the loud thunders of Babylonian CANNONS!"

Babylonian Cannons!! About which I confess ignorance; except the above sentence; the following jargon, or tornado of words and the like, should prove to be the called for artillery.

He breaks out in the following ebullition, challenging his opponents, "to come forward and shew themselves like men, clad in the panoply of God; but if they cannot, let them acknowledge the fact, and cease to array predictions to terrify the credulous that have been accomplished, worse than a dark thunder cloud streaked with ten thousand lightnings, borne on the wings of a whirlwind, does the sinners who gaze upon the sublimity of nature, and tremble at the lightning's flash and "thunder's roll upon the banners of the air."

The mind of our author must have labored prodigiously, when he was delivered of such a group of unintelligibles.—If the printer has done him justice, it is an outrage on common sense.

Young authors should simply tell what they know, and simply express what they feel; should learn that there is but one little step between the sublime and the ridiculous.

Before taking up his arguments, I will notice another passage; his concluding paragraph. "If what I have said (says he) be insufficient to prove the position which I have taken, I have arguments yet in store that no man in his sense can either get round or over." Here our author has taken the advantage of his opponent, by passing sentence of "non compus," aforehand on him, if perchance, he may get "round or over" his unánswerable arguments "yet in store." Perhaps he had better hold them still in *store*; for should they fall any thing short of demonstration; men of sense may get round or over them, and by the by may *reverse sentence*.

Mr. S. has taken much pains to prove, that which I believe as firmly as he does himself, viz: that Christ has a kingdom on earth. Had he none previous to the day of pentecost? Was there no truth in it? Why did it not abide forever? Was the kingdom exterminated, or did it only change hands? Is the moral kingdom never to change hands again? Christ said to the Jews: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The Jews like friend S. believed the kingdom was to abide with them forever. Such changes have taken place, therefore, may again, when the same cause exists. I will now take up the points at issue, between Mr. S. and myself, and as near as I can gather from his quotations, and arguments they are—

1. The Apocalypse; was it written before, or after the destruction of Jerusalem?

2. The great city; holy city, etc. Rev. 11. was it relative to the christian dispensation, the church, or does it relate to Jerusalem?

3. Whether the promise made to the disciples, Luke 22, 30, be in the future or the past?

"A mountain in labour."

Luke was quoted to strengthen my views about a first resurrection of the Apostles, Martyrs, etc. their personal reign with the Savior during the Millenium.

Perhaps Mr. S. alludes to this when charging me with arraying "predictions to terrify the credulous."

Who are these credulous: pious or impious?

Has piety any thing to fear! Can the lovers of the master dread his return, or a resurrection of his Martyred followers? He is to be "revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel." Our author may say

this is to take place at the close of time: then, and in that case the son of perdition is to be destroyed with the brightness of his coming, at the close of time!

It would be a happy thing indeed if our expositors could fix the accomplishment of all the alarming prophecies at the close of time; fix the date of the apocalypse prior to the destruction of Jerusalem, and accomplish all its terrible metaphors on the devoted Jews. Happy ridance.

Independent of history, or what Irenens has said about the time of John's banishment, I have some plain common sense reasons for believing the book called Revelation, was written long after the fall of Jerusalem, and can have had no allusions to the event.

In vain have our expositors and Protestant divines, been lavishing opprobrious epithets on the Catholic church, calling it "Babylon the great the mother of harlots, and abominations of the earth," when according to the theory of Mr. S. this was spoken relative to Jerusalem *a holy city*.

The first part of the apocalypse was addressed to the seven churches of Asia; not to the Jews at all. In the churches of Smyrna, and Philadelphia, Jews are spoken of. The word Jerusalem, if my recilection serves me right, does not occur in the book without a prefix *new*, to it.

The commonly received opinion about the date of the book is, that it was within about the year 95 or 6; setting this aside my arguments are; that prophecies relative to the destruction of Jerusalem had been made aforehand by the Savior, as plain as language could make them. See Matthew 24, "there shall not be left here one stone upon another that shall not be thrown down." Mark uses the same words, see Luke 19. "And when he came near, he beheld the city and wept over it, for the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round and keep the in on every side, and shall lay thee even with the ground and thy children within thee: and thay shall not leave in thee one stone upon another."— "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." A plainer prediction was never made, was never fulfilled. Matthew wrote, say 30 years before the dreadful event, Mark and Luke about six. Now after such plain predictions which could not be made much plainer, would it not have been useless, aye, worse than useless, a consummate folly, to have delivered the prophecies over again in metaphors, the most dark and mysterious, in figures which neither Jews nor Gentiles have been able to understand or decipher, for 1800 years. Who after such a plain

prediction as is recorded by Luke, would ever dream of searching John in the Revelation, for the sake of arriving at a more perfect knowledge of the event. A prophecy after it is given in plain and intelligible language, should never be dark, or delivered in enigmas.

So has God never done

It would be an absurdity; perhaps our author can solve the difficulty by proving the apocalypse to have been written previous to the history of Matthew, Mark, or Luke, or even before Christ's prophecy on the Mount. This would be, full as hard to do, as it would be for him to prove the assersion of Ireneus false, relative to the time of John's banishment. Our author must call in question, several other respectable historians on the subject, who lived more than one thousand years before he was born, whose names are to live on the page of history, when the ephemeral porductions of our meteorick scribblers will go down to oblivion.

I will now take notice to his unpardonable blunders about the holy city. No place in the New Testament is Jerusalem called *a holy* city by inspiration. Matthew as a historian calls it the holy city. It was a favorite place, relative to the Jewish metropolis. So it is a common thing in a certain church, to call a certain class of men *holy fathers*. The apocalypse, after the third chapter is unquestionably prophecy; not a history of the past, but of the future. Does it require inspiration to write a history of the past. Why did Matthew call Jerusalem *the holy* city? Just because custom had made the term familiar. For a very different reason does John, speaking of signs in the future, by inspiration say, *holy city*.

Would Christ weep over a *holy city*, charge it with the blood of the prophets; calling the Temple worship, and its appendages "a den of thieves."

Did Christ call it a den of thieves because it was holy, or unholy? Now, after such allegations against Jerusalem, who would expect it to be called by inspiration, *holy city*.— Another consideration which should have some weight with those who have not closed their eyes to reason and common sense altogether. The book called Revelation is considered by all expositors, in all ages, a book of metaphors, figures, etc. Now is the words *holy city*, etc. to be taken as a figure, or literally? If as a figure, the whole system goes overboard at once: If literal our friend must furnish us with a literal object for the two witnesses, the two olive trees, and the two candlesticks standing before the God of the whole earth." I see nothing but difficulties before our young expositor. The two passages which he would identify, as relative to the same object are,

"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

"And the holy city shall they tread under foot forty and two months." Can these passages have the same objects in view? If so Jerusalem at the expiration of the forty and two months, should have been reinhabited by the Jews. To say it is to be trodden under foot forty and two months, is indirectly to say, at the expiration of the term, it is not to be trodden under foot. We have general acceptions, and A. Clark, for saying the forty and two months does embrace 1260 years. This length of time is the city to be trodden under foot and no longer, suppose we apply this to the Jewish city; the 1260 years would have run out 500 years ago.

What has taken place since? Jerusalem is still trodden under foot, and still like to be.

Is there any dependence on such prophecy or such fulfillments? If this does not prove that Jerusalem cannot be the object of the prophecy, there is but little proof in argument, but little certainty in the application of prophecy to events, past, present, or to come. The book called Revelation, taken literally, is nothing but a bundle of absurdities without an object in heaven, earth, or hades.

Taken as a book of metaphors, and not otherwise, it is solvable. The temple, the altar, the holy city, the two witnesses, the forty and two months, the two olive trees, and the two candlesticks; to common sense can be nothing else than figures; respecting something to which they may be compared. If they be figures, and what else can they be; to what can they apply the city, but the church? Is not the church called a city, and its members a temple? With much propriety our young divine might arraign Paul for saying: "Know ye not that ye are the temple of God, etc." "for the temple of God is holy, which temple ye are."

Notorious fact says, that the most holy, pious, spiritual associations of christians, have been most persecuted, or trodden under foot, since the son of perdition came to the throne, in the religious world.

I could name some denominations, who while they were spiritual and holy associations; were persecuted, and trodden under foot, but since they have lost their spirituality, have ceased to be persecuted, have ceased to be the *holy city*.

It would require an adept indeed in the art of spiritualizing, and reconciling incongruities, to make out; "Mistery Babylon the great, the mother of harlots, and abominations of the earth." Babylon the great "the habitation of devils, the hold of every foul spirit, and the cage of every unclean, and hateful bird." "The apocalyptic woman." "Drunken

with the blood of the saints." "The great city, which is spiritually called Sodom, and Egypt. Where also our Lord was crucified."

To be the holy city alluded to, Rev. 11!! Cannot Christ be crucified in his people? Paul says something about Christ being crucified afresh, and about filling up the measure of his sufferings.

The same city, ruleth over the kings of the earth. For 500 years previous to the date of the apocalypse, the kings of the earth had been ruling over Jerusalem with a rod of iron. And still worse; "a mighty Angel took up a stone like a great mill stone, and cast it into the sea, saying, thus with violence shall the great city Babylon, be thrown down and shall no more be found at all." Now according to prophecy, according to the promise of the Lord Almighty, and the unconquerable expectation of the Jews; Jerusalem by the son of Abraham is to be *again*, "safely inhabited:" See Zechariah 14.

But farther, according to our expositor, the two witnesses were martyred in Jerusalem; the two olive trees standing before the God of the whole earth." Who are they? Were they men? History is silent on the subject. We ask the records of antiquity for their names in vain. What beast made war on them? According to our friend's theory, it must have been a literal *brute beast*.

What, "people, and kindred, and tongues, and nations," saw "their dead bodies" lie unburied three days and a half? What event did ever take place in Jerusalem, to which we may affix their resurrection? When did a tenth part of the city fall?

When Mr. S. has answered these questions to the satisfaction of common sense, we will place a few difficulties in his way, about the quotation on which he places such reliance. "It cannot be that a prophet perish out of Jerusalem." This is quoted to prove the great city Babylon in the Revelation to be Jerusalem!! Because in Babylon was found "the blood of prophets!" The passage was certainly never intended for a prophecy, but a reproof, reproaching, and charging the Jews with the blood of the prophets. Now, are there no prophets called for in christian dispensation? Paul says: "God hath set some in the church, first apostles, secondly prophets," etc. Is there no prophecy in the New Testament? Can there be prophecy without prophets? It would be hard to prove Paul, and Peter were not prophets, and much harder to prove, that they did not *perish out of Jerusalem!*

If I have not tired my readers, I am growing weary myself, of noticing a publication so replete with blunders, and bombast.

To James Fishback, D. D.

DEAR SIR:—Frequently since I left Kentucky, I have heard that you are reiterating the stale, and oft refuted charge against me, that I deny the atonement. My dear sir, I did hope better things of you. I did not expect you to join in the ranks of those, who malevolently persecute a wo-beaten woman, and unite in the hue, and cry against me, now on the verge of eternity. Had you labored in the spirit of a christian to convince me of this soul destroying error, you would have laid me under obligations to esteem you more highly. Opportunities abundant you have had for more than twenty years to do this christian act; but those opportunities were never improved by you. Now, when I am in the "Far West," you assail me publicly, and privately when I am not there to defend myself.

You say, I deny the atonement. It may be, I deny your views of it, if any definite views you have had, you said this, I should not have blamed you. It may be true, that I have denied the views of the *evangelic orthodox*; but sir, you have long since learned, that many of their views are insustainable; and, therefore, you cannot urge them as a correct rule by which to measure any doctrine. Many of your own doctrines would be tekelized, if weighed in the balances of their sanctuary. My greatest opposers; I should have said, my most intelligent, and honest opposers, do not say; dare not say, that I have denied the atonement; they acknowledge, that as far as I have gone in the doctrine, I am correct; but they blame me for not going farther into it. I am not ashamed to confess, that I have gone as far as the book of God has led me, as far as my limited mind could understand. Farther than this would be, "to be wise above what is written." Others have adventured beyond into the inexplorable field of speculation, and have wandered so far, and so long from the Bible, that they are completely lost, and it is feared, will never be reclaimed to the simple faith of Christ. The christian world have long been busily engaged in building up and establishing Babel-systems, of materials partly iron, and partly clay; or of speculation, and truth, which can never agree.

I have written much, and often on the subject of atonement, yet many of my readers have not seen any of those essays. I will give the outlines of the doctrine, as I have before written, and taught, for their information.

I have denied the word *atone* to signify to *at-one*, or to reconcile; and *atonement* to be *at-one-ment*, or reconcileation. This I have proved from the etymology of the Hebrew word *keper*, and the Greek word *katallagee*, which words

our translators have rendered reconciliation very frequently, as well as atonement. I have proved the definition correct from the most learned Lexicographers, and writers, as Baily, John Brown of Haddington, Shakspeare, etc. The word atonement, we have granted, is sometimes used metonimically, as the cause for effect. Thus the victim for sacrifice is sometimes called the atonement, because by this, the atonement or reconciliation was effected.. So Christ may be called the atonement; his blood may be called the blood of atonement; because by this, the reconciliation or atonement is effected.

The effects of the blood of Christ I have repeatedly stated; as that it was shed for the remission of sins; to purge us from sin; to purify, and cleanse us from all sin; to wash us from sin; to take away sin; to reconcile us to God; to sanctify us from sin, to justify us, etc. Now, sir, you well know that these truths I have zealously taught, and maintained for more than a quarter of a century. These, I am persuaded, will stand or fall with the Bible; nor will you presume to deny them, nor will any man, who believes the scriptures.

I have also mentioned that the blood of Christ will never effect these things in us, until we believe, and obey the gospel. Will his blood justify, remit, wash, cleanse, or sanctify an unbeliever? Will it reconcile or at-one us to God till believed? Will it produce any good effect in the impenitent, disobedient unbeliever? Not one will affirm it. In this truth we must be agreed. I have stated the application of the doctrine to be this. Holy Adam was sweetly united with the Holy God; this blissful union would have forever existed, if man had continued holy; but sin broke the union; "your iniquities have separated between you, and your God." Jesus was sent from heaven to restore the union between man, and his God, or to make an at-one-ment.— This at-one-ment, or union cannot be effected, till sin, the separating cause, be removed, and the holy spirit of God restored. This is done through faith in the life, death, and resurrection of Jesus. When our sin is remitted, and the holy spirit received, then we are holy, as God is holy; righteous even as he is righteous, and pure even as he is pure.— Then, and not till then, is the reconciliation, or at-one-ment effected between God and man. Righteousness has no fellowship with unrighteousness.

This, sir, is the doctrine of atonement, which I have for so long a time taught; and if I have ever written or spoken a sentiment in opposition to it, I am unconscious of it, and would willingly retract it, could I be convinced of it. But nothing less that scripture testimony can do this.

Your definition of atonement, as you have written in your 6th essay, page 104, is this: "The word *atonement*, in its original sense always denotes some amends or satisfaction, for the neglect of some duty, or the commission of some faults or crime." This definition is humbly denied to be correct, and not one text quoted by you from our Bible gives any learning to such a definition. What fault or crime had the woman to make amends or satisfaction for in bearing children in lawful wed-lock? Yet she had to make an atonement. What fault, or crime was it for the man to have the leprosy? Yet for this he must make an atonement. So the man with a running issue, etc. Do, sir, read the following texts, and in your next edition correct your error. Lev: 12, 6—8. 15, 15—30. 14, 18—31. 5. 6. Num. 6. 11, and many others. You will by consulting the Bible, and the sentiments of the learned that the original sense of the Hebrew *keper* (which is translated atonement,) is, to cleanse or purify. This is the primary effect of the blood of sacrifices. "For almost all things under the law were purged with blood"—for nothing unpurged or impure could be at-one, or reconciled with a pure, and holy God. The Greek word *katallagee*, translated atonement once, and but once in the New Testament, never in one instance signifies what you have stated. It constantly means reconciliation, and is so generally translated.

On page 105, you explain your views of atonement thus: "When, therefore, I say, that *Christ in his sufferings* was our SUBSTITUTE, or, *by them he made an* EXPIATORY OFFERING *for us*, I mean, *that God did appoint, and accept the sufferings of Christ, instead of the punishment due to us, as sinners against his law; and that in consequence of this appointment, and of these sufferings, he communicated to us, spiritual gospel light, gives us faith and repentance, and forgives us our sins, and receives us to his favor.*"

Here are as many assertions as there are sentences, unsupported by any higher authority than Proff: Stewart of Andover. His authority is not equal to the Bible, and therefore must fail in producing conviction in minds, which try every doctrine by that holy book. Where does the Bible teach, that in consequence of the sufferings of Christ, gospel light, or the gospel itself is communicated to us?—and that in consequence of these sufferings, faith, and repentance were given unto us? Where is it said in the Bible that God accepted the sufferings of Christ, instead of the punishment due to us? Where in that book shall we find the emphatized words, *substitute*, and *expiatory offering*? It is not my design to deny or affirm any thing you have written

in this last paragraph. It is in substance the same that has been said a thousand times by others, though not so darkly expressed as by you.

Had you drawn your divinity from the Bible, and not from men you would have been a little more charitable to those, who cannot receive your unscriptural dogmas; you would not have nullified all their claims to christianity, and prejudged them to perdition. You attend too much to the dead, and the living, speaking to you from many volumes all around you. Amidst the din of confusion, you do not attend to the voice of the inspired, who speak in the Bible; their still small voice is hardly heard, only through your poor fallible interpreters.

As I have always said, that I am a fallible creature, and may have erred in many things: and on this very doctrine of the atonement I may have indulged in vain speculation. I wish none to receive any thing I may have written, unless expressed in the language of inspiration.

My dear sir, you and I are verging on eternity. It becomes us to set an example of moderation, and piety to the rising generation. Let us adopt the sentiment of the pious poet,

"Clamor, and wrath, and war begone,
Envy, and spite forever cease;
Let bitter words no more be known,
Among the saints, the sons of peace."

May the God, and Father of our Lord Jesus Christ, bless you with the Heavenly blessings. Amen. EDITOR.

P. S. Not to controvert with you have I written, but to defend myself from undeserved imputations. With you the subject is dropt, nor will it ever be resumed, or attended to with regard to you, unless necessity be laid upon me. ED.

Boston, January 16, 1835.

DRAR FATHER IN THE GOSPEL—I take the liberty to address you this letter, on two subjects, in which I feel a deep interest. Although I am personally a stranger to you, I have often heard of you, and from you with delight.

The first thing relates to the *Christians* in the west. Perhaps the following enquiries embrace the information you would need in order to give me the knowledge of them I desire.

1. Have the *christians* given up the old ground, or, that on which they first came out in *doctrine*, and *practice*, thirty years ago?

2. Are they now amalgamated with the *reformers*, or *disciples*, so as to make of both parties *one body*, or do the christians, retain a distinct standing, and adhere to the NAME, and the *divine unity*, etc. as formerly?

3. Or have the *reformers* united with the *christians*, in part, or fully.

The second thing relates to the *Indiana Unity*, *at New Albany*. We have heard of it, by one MR. BENNET; but we are in the dark about *him*, and the *Unity*. He was received in the east as a good man, but has since been advertised in the Millenial Harbinger. Any information you can give me on the subject will be very greatfully received.

I trust you will pardon me for obtruding myself upon your notice at this time, when I inform you, that much anxiety is felt on the above subjects in the east. Also, that I judged you to be the most proper person, to give answer to the first questions, if not the last.

In conclusion, I will most affectionately invite you, to visit New England. I will assure you that thousands will bid you a hearty welcome.

I will be one of your subscribers the ensuing year.

Yours with respect, J. V. HIMES.

ANSWER TO THE ABOVE LETTER.

BROTHER HIMES:—The "liberty" you have taken is entirely agreeable to me. I should rejoice to have correspondence with many brethren in the east, and would certainly possess that joy, were it not for the heavy tax of postage. To your queries I will attend; and as you say, "that much anxiety is felt on the above subjects (queries) in the east," I will publish the answer for their information.

Query 1. Have the *Christians* given up the old ground, or that on which they first came out, in doctrine, and practice, thirty years ago?

Ans. No, they have not. The ground, on which we then stood, was the Bible alone, as the only rule of our faith, and practice. This ground we yet occupy, to the exclusion of all creeds of human mould, and device, as authoritative.—It is true, by attention to the Bible we have corrected many mistaken notions; as infant sprinkling; as pouring, and sprinkling meaning baptism, or immersion, etc. Several such traditions many of us brought with us from our former

associations; but they were soon relinquished. The leading doctrine we then believed, and taught, we believe, and teach still; nor am I conscious of having given up one. But we have learned, that controversy, and speculation on trinity, divine unity, and many kindred doctrines, bewilder rather than edify; deaden, rather than enliven; and please, rather than profit any. We have, therefore, endeavored to speak of these things in the language of scripture, If all would do the same, then all would speak the same things, and controversy would die. The controversy on these subjects has been kept up for fifteen centuries with unchristian zeal, and what good has been effected? rather, what evils have been the result? Our ceasing to controvert on these points has led some to think we have abandoned our former views. We believe in one God, the Father; that Jesus Christ is the son of God, and that the Holy Spirit is the spirit of God. This is our faith, and, we believe, it is the faith of all christians; I am sure it is the faith of all those with whom I am immediately connected.

Query 2. "Are they (the Christians) now amalgamated with the *Reformers* or *Disciples*, so as to make of both parties one body? Or do the Christians maintain a different standing, and adhere to the *name*, and the *divine unity*, etc. as formerly?

Ans. This query includes several particulars, to which I will attend. In Georgetown, (Ky.) and its vicinity, there was a large church of *Christians* to whom I was minister.—In the neighborhood was also a church of those, called *Reformers*. Of which church John T. Johnson was the minister. We worshipped separately for some time, till we became better acquainted. We then found that we stood on the same foundation, the Bible alone, and were aiming at the same end, the salvation of our souls, and of the souls of others. They had imbibed the popular prejudices against us, and we had indulged in the same against them. We began to worship together; this produced love; love destroyed our prejudices; and union was the result. They did not join us, nor did we join them; but we mutually agreed to meet on the Bible alone; great, and glorious were the effects. It was like an electric shock to the wicked part of the community. Our meeting houses were filled to overflowing; crowds were pressing into the kingdom, and the saints were filled with joy. Neither side gave up any sentiment, or opinion, nor were they requested to do it.

Many other churches in the south, and west, seeing, and hearing of the divine effects of this union, have done likwise. We have never changed our name. The *Reformers* (so cal-

led) will not own any other name than *christian*, and contend for this name alone. As might have been expected, the union in some churches is not perfect; there are some jarring materials, which stickle for their old dogmas, and must have a uniformity of faith in certain opinions, which are received as essential to true religion. Some have jarred about baptism for remission; some could not so plainly see the duty of weekly communion, and have caused unhappy excitements in some places. What a pity, that christians should wrangle, and divide about such things! O! for the grace of forbearance with each others ignorance, and weakness. In many places there are large christian churches, where there are no Reformers; they of course retain a distict standing, though generally they approved of the union. I have been astonished, and grieved at the inconsistence of some among us. Union with all christians they have long, and zealously pleaded; but when we begin to practice what they plead for, they oppose. Is it nothing more nor less than a sectarian spirit.

Query 3. Or, have the Reformers united with the Christians in part, or fully?

Ans. This is answered already. I wish my brother to know, that we have had no general council on this subject. Churches have acted in their private capacity.

The second particular, concerning which you wish information, relates to the "Indiana University at New Albany." This University is merely ideal, conceived in the brain of Mr. Bennet. With it I had no connexion, I never heard that such a thing was in agitation, until I saw the account printed in the New Albany Gazette, Mr. Bennet wrote to us afterwards a pompous letter, and wished us to print in favor of the scheme. We paid no attention to it. He dragged our names with those of brother Campbell, Scott, and others before the public gaze. This was a subject of ridicule to our opposers, and of mortification to us. We were constrained to disavow publicly our ignorance of the whole gigantic aircastle. Soon after this Mr. Bennett disappeared; nor have I since scarcely heard his name, or any mention of his University, only as I saw the advertisement in the Harbinger respecting him. With respect to his character, I can say nothing from my own knowledge. I had but a very partial acquaintance with him, never having had but one short interview with him.

I thank you for your patronage of the Christian Messenger. May grace, mercy, and peace be with you.

B. W. STONE.

On the Scriptural manner of ordaining or setting apart men for the service of the church.

It admits of no doubt, that Jesus ordained the twelve Apostles: John xv. 16. "I have chosen you, and ordained you that ye should go, etc."

In the ordination of Matthias to fill the place of Judas, the three existing congregations of 120 were required by the Apostle Peter to select from among themselves a person qualified to fill the office. They appointed two, Joseph and Matthias; but Matthias alone was ordained: Acts first chapter. In these two cases the manner of ordaining is not named; but here is a marked distinction between ordaining to an office, and of choosing, and appointing to an office. Joseph, though appointed to be an apostle by the church, was not acknowledged as such; Why? Because he was not ordained. From this we are taught, that a congregation, may choose, and appoint men to certain offices; but those offices they cannot fill, untill they are ordained.

The next case of setting apart men for the service of the church is found in Acts vi. Seven men were chosen and *appointed* by the church to fill a certain office. But after the choice, and appointment were made, the Apostles laid there hands on them. Till this act was performed by the Apostles those seven were not allowed to officiate in the office to which they were chosen, and appointed by the church. It cannot be presumed that the only baseness of these men was to serve tables; two of them are particular named as preachers, or evangelists, Stephen and Philip.—The word *Diakonos* translated *deacon* but commonly, *minister* is very frequently applied to those who minister in the word as well as in other matters. Reap the following texts where the word *diakons*, (*deacon*) is translated *minister*, and you will find it applied to Christ himself; to his Apostles, to preachers; and even to civil magistrates. Rom. xiii. 4. 1. Cor. iii. 5. 2. Cor. iii. 6. vi. 4. xi. 15. Gal. ii. 17. Eph. iii. 7. vi. 21. Col. i. 7—23—47. 1. Tim. iv. 6.

In Acts 13, we have an account of certain prophets and teachers in the church at Antioch, setting apart, or separating, Saul, and Barnabas for a scertain work. The manner of doing this is particularly described; "And when they (the prophets and teachers) had fasted, and prayed, and laid their hands on them, they sent them away." The work to which they were separated, was, to preach the gospel, to confirm it by miracles; to confirm the souls of the disciples, and to ordain elders in every church. Paul had been previously appointed, separated, and ordained to preach the

gospel, and so, it is presumed, was Barnabus. Yet now sent forth as evangelists, they are re-ordained to the work, or are thus solemnly re-commended to the grace of God for the work, by fasting, prayer, and lying on of the hands of the prophets and teachers in Antioch. In the same manner Saul, and Barnabas acted in every church whither they came.—They ordained elders in every church by prayer, and fasting, and commending them to the Lord. Acts xiv. 23. The original word for ordaining is *Cheirotoneesantes*, the literal meaning of which word is *to stretch out the hand.* This Saul, and Barnabus did, when they laid their hands on them.—Hence the meaning of the word, when followed by an accusative, is, *to constitute to an office.* Park, on the word.

The ordination of Timothy comes next in review. 1. Tim. iv. 14. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." 1. Tim. v. 22. and ii. Tim. i. 6. "Wherefore, I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands."—When Christ ascended upon high, he received gifts for men; these gifts are found Rom. xii. 6. Eph. iv. 8, 10, 11, etc. "Having then gifts differing according to the grace that is given to us, whether prophecy; or ministry; or teaching; or exhorting, etc. From this it is plain, that the gift conferred on Timothy, was that of prophecy, or of ministering, or of preaching the word; and that this gift was given by the laying on of the hands of the presbytery, or eldership.

Paul cautions Timothy, "to lay hands suddenly on no man." 1. Tim. v. 22. Be not hasty in ordaining any man to the ministry of the word; let not the gifts be rashly conferred on any man, who does not possess the qualifications, pointed out in chapter iii.

Titus was left by Paul in Crete to ordain elders in every city. The manner of ordaining these elders is not named; but, undoubtely, it was the same as was practiced by the Apostles and teachers at that time.

From these premises we conclude, that ordination to the work of the ministry was performed by the imposite on of the hands of the elders in the New Testament church.—Not one instance to the contrary is found on record.—Therefore it appears that no person can be legally induced into the ministry without this act. Many may smile at this idea, and may think such ordination merely a *rite*, or a mere unessential thing. Yet these same people will contend, that immersion is essential in the right performance of baptism, and that none but the immersed can be members of the church. (*To be continued.*)

RELIGIOUS INTELLIGENCE.

Not long since, a Presbyterian preacher, not one hundred miles from Jacksonville, Ill. immersed a person for the remission of sins. This we have learned from undoubted authority. Also Bishop Smith, the learned, and pious Episcopalian Doctor, immersed a person of this place also for the remission of sins.

This is the pressage of better times. Indeed, the doctrine preached by us, and the New School, or reformed Presbyterians, is distinguished by only a few light shades of difference. We joyfully anticipate the day, when they will cease to contend for their orthodoxy according to their old confession of faith; when they will not fear to exchange the name Presbyterian for Chaistian; when they shall be willing to be denounced as heretics for Christ's sake, and to suffer the loss of all things, in order to promote the truth, and save the world, lying in ruins. I have not heard that this preacher was ever censured by his brethren for thus immersing for remission. Inded, such of them as has read Prof: Stewart's dissention on baptism, must justify his course for immersing; and baptism for remission, we doubt not, will, not long hence, be universally received by all christians. Editor.

Jan. 15, 1835. Brother G. W. Lester, of Pike co. Ill. informs us that reformation is spreading in that section of country: for the two last Sunday's six on each day, were added to the church.

Feb. 1, 1835. Brother John M. Harris of Russelville, Ia. immersed 5 at Sand creek.

Brother Joel Hughes, of Springfield Ill. writes Dec. 31, 1834, that at a meeting in the Buffalo-heart grove, a few days ago three professed faith in the Lord; the prospects there is good.

AN APOLOGY.

An Apology is due to my patrons for the course paper, on which this number appears. I had engaged good paper in Kentucky, previous to my removal here, and expected it

in time to print the first number: but for reasons yet unknown to me that paper has never arrived, and never been heard of since it was sēnt to be transported to Meredosia, Illinois. Disappointed in getting that, I sent to St. Louis, for medium paper, but instead of this, they sent me imperial, at $5 50 a ream. It was too large, and one fourth had to be trimmed off. For the second or present number, I sent by a friend for medium paper No. 2. Instead of which you have the sample in the No. before you. It came too late for me to get better now. This is the last of February, and the present No. should have been finished, and sent off three weeks ago. I hope my patrons will accept the apology, seeing I had to give fully the price of good medium paper for this, i. e. $3 50 per ream.

The christian conference met on Loughery creek, Ripley co. Ia. Oct. 20. 1834. The brethren appointed some general meetings, to which they wish publicity to be given through the Messenger. 1st. At Delhi in Ohio, to commence on the Friday before the 2d Lord's day in June 1835. 2d At brother Daniel Whitakers on South Hogan, Dearborn co. Ia. commencing on Friday before the 2d Lord's day in September. 3d. At brother Daniel Roberts' at Manchester, commencing on Friday before the 2d Lord's day of October. 4th At brother Vincent Roberts in Jackson township, on Friday before the 1st Lord's day in September, the conference will meet on Loughery, Ripley co. Ia.

At the last conference five were added to the church.

Report of the yearly meeting held at Milton, Ia. Sept. 1834, of the number of churches in that section. 1st Milton, 48 members. 2d Liberty, 24. 3d Loughery, 34. 4th White run, 7. 5th. Bethlehem 55. 6th Palmyra Ky. 126. Next union meeting to be holden at Palmyra, Henry co. Ky. on the second Friday of September, 1835.

Many—a great many of our old patrons are yet in arrears, some have not yet paid a cent for eight volumes. Can they expect justice? We once more entreat them to remember us, and send us what is due, always informing us the particular volumes for which they pay. Let them write to I. T. Johnson, P. M. at Georgetown, Ky. or to me in Jacksonville, Ill. if more convenient.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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THE CHRISTIAN MESSENGER,

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On the Scriptural manner of ordaining or setting apart men for the service of the church.

(*Coucluded from page* 46.)

They will not be satisfied by being told that baptism is a mere rite, and unessential: Why? Because, it is a divine ordinance. And is not the imposition of the hands of the eldership in ordination also a divine ordinance? and therefore essential? Let us cleave to the book of God, which we have professed to take for the standard of our practice as well as of our faith.

But, says one, the imposition of the Apostles' hands was the sign of confering the Holy Spirit. The day of miracles is past. It is folly for us to retain the sign, without the power of confering the thing signified. I answer: Baptism is also instituted as that, through which we receive the Holy Spirit. And does not God confer this gift through this simple act? Who will then say, that God will not confer his Holy Spirit through the simple act of laying on of hands? Did he not do it to the Samaritans, Acts viii.? Did he not do it at Ephesus, Acts xix.? I am afraid, that many by vain philosophy, are for confining the divine gift and operations of the spirit to Apostolic days, and never dream that it is the privilege of christians in these latter days to

be filled with the spirit as in former times. There are two extremes from truth, one is that the spirit is to do all the work of salvation in the sinner without faith and obedience; the other, that faith in, and obedience to the word, will do all the work without the spirit. Each extreme is a heart chilling, and soul destroying doctrine.

I have no doubt that it was through this act of laying on of hands that the spirit was given of old; and I can find nothing in the scriptures to forbid the idea that it will not be conferred again through the same means. What if unholy men perform the act, shall their unbelief make the faithfulness of God without effect?

The principal objection now urged against this scriptural practice, is this, that the line of priestly succession from the Apostles is broken. To see the objection in its full force, I will state the case thus. A church wishes to have a person ordained to the work of the ministry. This person is adjudged to possess the scriptural qualifications; one or more elders are invited to set him apart by the imposition of hands. It is done. Query. By what authority is it done? I answer; by the authority of Christ and his Apostles, as proved above. But it is asked, who ordained these elders who officiated in ordaining this one? I answer; if he was not ordained by other ordained elders, they were not legally ordained by the church; for we have no account of the church ordaining any one to the ministry; nor was this authority ever given to the church. By *the church*, I mean that part of it, who are private members, and unordained by the imposition of the hands of the elders. Ordinations by the church are unauthorized, and, therefore, must be null and void. Had the church received authority to ordain elders, why did Paul and Barnabas ordain elders in every church? Why was Titus left in Crete to ordain elders in every city? Why was Timothy cautioned against laying on hands suddenly? Why did the church at Jerusalem present the seven before the Apostles that they might lay their hands on them? If this authority was vested in the church, why did these Apostles and ministers assume it to themselves? and not rather, teach the churches their duty, and permit them to do it themselves? But this is putting too much authority in the hands of the *clergy*. So we often hear. But who put it there? If the Lord has done it, who shall demur? But the *clergy* must be put down. Amen, if it be the will of God; but if not his will, who dare do it? We ought to be careful lest we be found fighting against God. But many of them are idle drones; Let the church admonish them, as that at Colosse did Archippus, "to take heed to

the ministry which thou hast received in the Lord, that thou fulfil it." But they get large salaries for preaching. This may be, and, doubtless, is true with regard to many of them. But does the abuse of a divine ordinance--nullify it? and if some ministers are greedy of filthy lucre, does this destroy the apostolic precept and practice, that they who preach the gospel should live of the gospel.

It is evident that under the law, though often the priesthood became wicked, and apostatized into idolatry, yet this did not destroy or nullify the ordinance instituted by him, and exercised by them. Our Lord acknowledged their wickedness, yet honored the ordinance by attending to them, while officiating in it; and enjoining it on his disciples to do the same. So we are obliged to grant that; though the church of Christ has apostatized, and disgraced the ordinance of God, yet it is not nullified; but can be conferred by unworthy hands. If this be not admitted, and it must be also admitted that this authority of ordaining belongs not to the church, then it follows that there can be no ordination—it has ceased forever.

But it is farther objected, that all the members of the church are a royal priesthood; kings and priests to God; and therefore there is no necessity of an ordained ministry. So under the law, the people were a royal priesthood, yet they had their ordained priests and Levites, who officiated for them. If all are priests, so are all kings in the same sense. If then all are kings, who are the subjects? If all are priests, and teachers, who are the taught?

But the church has the right to set apart men to baptize. Where in the book of God do we find this authority given? It is said, the six men that accompanied Peter to the house of Cornelius, baptized him and his household. How shall we determine that these six men were ordained by the church, or by any one? The scriptures are silent on this subject. And how can we determine that these six men did baptize at all? The answer is, because Peter commanded them to be baptized in the name of the Lord. To whom was this command given? To whom, but to Cornelius and his household? They are the immediate antecedent of the pronoun *them*. Not a hint of the six men is given. No: he commanded the house of Cornelius to be baptized, and when they yielded to the command, Peter himself, doubtless, baptized them. We do not find one instance of an unordained person ever baptizing any, in the New Testament. Do the churches wish to take this authority from the ministry, and assume it to themselves? I hope not: and yet the objections of some against the ministry would seem to hold forth this idea.

The misistry has been awfully, and shamefully abused, and disgraced by worldly, proud, avaricious, and mischievous men; yet it has pleased God by the foolishness of preaching to save them that believe." The world is thrown into confusion by an ambitious priesthood. It begins clearly to appear to many, that all this confusion has originated with them, and emanates from them. Seeing this, many have been honestly induced to put them down; and in their zealous attempts, have not rightly discriminated between truth and error. How apt are men in avoiding Scylla to fall upon Charibdys.

Let us return to the doctrine and practice of the Bible; though erring men have abused them.

One more obesrvation I will suggest. It is granted that through the laying on of hands the spirit was given, yet this, I have thought, is not the primary idea intended by this act. Both in the law, and in the gospel, this act was used in dedicating any thing to God. By this Aaron was dedicated to God as the High Priest; offerings were by the same act dedicated to him. So under the gospel, the ministers or servants of the church, are dedicated to God by the same act. So the newly baptized, were by the same act dedicated to him. To shew his divine acceptance, God gave his Holy Spirit to those thus dedicated to him. Why should we not pursue the same method of dedicating the servants of the church? Why should we not believe that the same gift of the spirit God will yet confer? not of the gift of miracles do I speak, but such a measure of his spirit as will qualify for the service, to which they are appointed. Let us weigh these things honestly in the balances of the sanctuary, and, if we have erred, let us correct our errors, irrespective of reproach or blame. The love of truth guides my pen.

EDITOR.

ORIGINAL, OR BIRTH SIN, SO CALLED BY MEN.

(*Concluded from page* 11.)

WE have examined in the first number, the doctrine, that man was created a holy being. We there stated our reasons why we could not admit this doctrine true. We also examined the two leading doctrines, deduced from this, of created holiness; that is "birth sin," and physical, creative power in re-producing faithand holiness in sinful men. We stated the difficulty of reconciling this doctrine with those

frequent declarations of scripture, in which God declares his unwillingness that any should perish, but that all should come to repentance; that he has no pleasure in the death of sinners, but that they turn and live, &c. But if the sinner cannot believe, repent, nor obey, till God by his physical creative power works these things in them, then, why does he not save all, seeing he is not willing that any should perish? Why does he not work faith and repentance in all?

These questions have puzzled the christian world, and will always puzzle and divide them, while the doctrines above stated be received for truth. The Universalists, from those doctrines appear to have the best claims to being right; and if their distinguishing doctrine was not so expressly condemned in the scriptures, their claims could not be denied. Between the Calvinist and Arminian the controversy exists. The Calvinist boldly takes his stand, that sinners are so totally depraved that they cannot believe, repent nor obey; that God physically and sovereignly works these things in some, whom he from all eternity elected unto salvation, and passed by the rest, without working in them; or if he worked in them a little, called by them "the common operations of the spirit, yet not sufficiently powerful, to bring them to faith, repentance, and obedience unto salvation."

Now we think this doctrine is at perfect antipodes with all those divine declarations, to which reference has been already made; if not, we confess we are ignorant of the use of language. Preachers of this doctrine frequently teach, that sinners hate God, and must be convinced of this fact, before they can be saved. No doctrine is better calculated to excite hatred to God, than the representation given of his character in this, of which we speak. Who can love a God that commands impossibilities, and then damns forever the poor creature for not doing them?

The Arminian equally rejects the doctrine of the Universalian, and of the Calvinist from conviction of their error. They yet admit the same doctrine, that man was created a holy being; that all mankind are born into the world with a birth sin; that they cannot believe, repent nor obey without "preventing grace," that is, grace given them, or something graciously done in them, previous to their being able to believe, repent, or obey. Why some are saved, and others not, cannot by them be so satisfactorily solved. They cannot admit the Calvinistic doctrine of sovereign power, and electing grace, and therefore some say, that Jesus Christ enlighteneth every one that cometh into the world; and that the spirit is given to every man to profit *withal*.

This latter text (1. Cor. xii. 7.) refers entirely to the body of believers in Corinth; but has no reference to the unbelievers in that city, nor, indeed, to unbelievers in any place. The text in John 1. doubtless refers to the light of truth preached first by the Lord, and afterwards by them that heard him in all the world. I cannot think that any intelligent Arminian will advocate the doctrine of immediate inspiration of the spirit in every man, born on earth; especially, when the Lord has so expressly taught, that we receive the spirit through faith, and "whom the world cannot receive." If this be their meaning, then I cannot see any better solution of the difficulty than that proposed, and advocated by Calvinists.

Some say, that it is the duty of sinners to pray for faith. "For whosoever calleth upon the name of the Lord shall be saved." But, in the next verse, the Apostle adds, "How shall they call on him in whom they have not believed" Rom. x. 14. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Shall we direct a sinner to pray in unbelief? James says, "Let not that man (who prays in unbelief) think that he shall receive any thing of the Lord." It is a heartless business.

Every attempt to solve the difficulty before atated, more clearly exposes the impossibility. Calvinists and Arminians, holding the doctrines above stated, are on one foundation; they may wrangle, and expose each others opinions, and controvert between themselves; yet are they one; and should cease from strife and war, and unite together.

In fact there are but two systems, respecting the salvation of sinners, in the christian world; though apparently many, they are all resolvable into the two leading ones. The one is, that sinners are so fallen and depraved, that they cannot believe, repent, nor obey the gospel, till God by some divine illumination, or powerful operation, extraneous from the word, produce these things in them. The other is, that "faith comes by hearing, and hearing by the word of God." "These are written that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." Rom. x. John xx. 30. 31. Believing, repenting, and obeying the gospel, are divinely required to be done by the sinner in order to salvation, and for the receiving of the Holy Spirit. The word of the Lord, with the evidences of its divinity, is so plain that sinners, though fallen and greatly depraved, can, and do, by attention, believe that Jesus is the Christ, the Son of God, and through faith, they can repent, reform and obey

the gospel, and receive salvation, remission, and the Holy Spirit. This is the doctrine of the Bible, every where taught, in the New Testament especially. For this doctrine we strenuously contend, and have contended for many painful years. For this doctrine some of us were more than thirty years ago condemned as intolerable heretics, and driven from the ranks of orthodoxy, by those, the majority of whom *now* have verged so near the same truth, that the shades of difference are hardly discoverable. We are glad to say, that opposition to this system of divine truth is weakening, dying, and will, not long hence, cease from its struggles forever. Prepossession and ignorance are its only props, and these are tottering by the force of increasing light, flowing from the book of God. We joyfully anticipate the period, when all shall see eye to eye, and strife, contention, and war, shall be known no more; when love, peace, and union shall universally reign. Amen!

EDITOR.

ON PRAYER

PRAYER is the offering up of our desires to God for things agreeable to his will, by faith in Jesus Christ, the mediator betwixt God and men, with an humble confidence of obtaining the things prayed for. To avoid confusion on this subject, I will state and answer a few queries.

1. To whom do the duty and privilege to pray belong?
2. For whom are christians authorized to pray?
3. In what manner should they pray?

Then we will answer objections, which may be, and are made, to prayer.

1. To whom do the duty and privilege to pray belong?

Ans. To christians, undoubtedly. This is a truth beyond contradiction. "Pray without ceasing," is a positive and plain precept, enjoined upon them every where in the scriptures. Particular references would be useless.

It is also the duty and privilege of sinners, of those not saved, to pray. Isai. lv. 6. 7. "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon, &c. This text proves that it is the privilege and duty of sinners to pray, or to call upon the Lord. He calls upon the wicked to pray, *while he is near;* for the time will come, when they, who rejected this call, shall call upon him, but he will not answer.

Zech. viii. 20, 21. "Thus saith the Lord of hosts, it shall come to pass, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also." These people were sinners of the Gentiles, as is evident from the two following versers. Compare Matt. viii. 11.

Rom. x. 10, 12, 13. "For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." Comp. Joel ii. 12— "*Who* soever" includes Jews and Gentiles of every age, old and young; of every character, vile and wicked; of such as are not saved; if they call on the name of the Lord, they shall be saved. Surely this proves that sinners have the privilege to pray.

John iv. 10. Jesus answered and said unto her, (the woman of Samaria) if thou knewest the gift of God, and who it is that saith to thee, give me to drink, thou wouldst have asked of him, and he would have given thee living water. The woman saith unto him, sir, give me this water, that I thirst not." This woman was a great sinner, yet she prayed, and Jesus answered her prayer. He taught her, that it was her privilege to ask; she embraced it, and obtained the blessing.

Luke xviii. 13. And the publican standing afar off, would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

It is unnecessary to multiply quotations to prove this point. Surely, none will dispute its truth. But shall we encourage the unbelieving sinner to pray? By no means; "For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "Let him ask in faith, nothing wavering; for let not that man think that he shall receive any thing of the Lord." James i. 6. 7. 'Whosoever shall call upon the name of the Lord shall be saved; but, adds the Apostle, "How shall they call on him, in whom they have not believed." Rom. x. 13. 14. "Without faith it is impossible to please God." Heb. xi. 6. "And whatsoever is not of faith is sin." It is the duty of sinners to pray; but they must believe first, or else their prayers are sinful, and cannot be heard and accepted of God. But says another, none should pray to God till he has obeyed the gospel by being baptized; for until this is done; he has no promise of salvation or pardon. As well might we say, that none should believe nor repent before they are baptized; because they have no promise of salvation or remission before they are baptized. But faith and re-

pentance are particularly required previous to baptism and salvation. So is prayer, "Whosoever shall call upon the name of the Lord shall be saved." The Apostle immediately says, "How shall they call on him, in whom they have not believed." But he does not say, how shall they call on him before they are baptized? Paul himself prayed three days before he was baptized, and his prayer was heard; God sent Ananias to baptize him, that his sins might be washed away. May not the poor sinner *now* be encouraged to *pray* for pardon and salvation; but at the same time instructed not to remain three days or one hour in this exercise? But let him be taught to arise straightway and be baptized, and wash away his sins. The scriptures do not teach the sinner to believe, and rest there, and do nothing more. They do not teach to repent, and rest there, and do no more. Nor to pray, and rest there, and do nothing more. We must believe, repent, pray, and be baptized in the same day, or hour. But to send a poor sinner to pray for faith, for salvation, or eternal life; and teach him that by continuance in this duty alone, he shall certainly be saved, is certainly wrong and dangerous.

2. For whom are christians authorized to pray?

I answer; for one another. This is every where taught in the Bible. The Apostles inform the churches to whom they wrote, that without ceasing they prayed for them; they also ask the churches to pray for them.

Christians are also authorized to pray for sinners.—1. Tim. ii. 1–6. "I exhort therefore, that, first of all supplications, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty; for this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come to the knowledge of the truth." In these verses several things are observable. First of all, prayers are to be made (by christians) for *all men.* This, certainly, includes sinners of every grade; for kings and magistrates, as well as others. To pray thus is good and acceptable to God, who will have all men to be saved and to come to the knowledge of the truth. In order to encourage us to pray for all men, we are informed that this is so far from being wrong, that it is good and acceptable to God. We may pray for the salvation of all men, because he is willing to save all, and therefore sent his Son to be the Savior of the world. If sinners are saved, christians will reap the advantage; for they will then lead a quiet and peaceable life, and not be persecuted with malice and hatred.

Rom. x. 1. "Brethren, my heart's desire and prayer to God for Israel, is, that they might be saved." Now as there is under the New Institution, no difference between the Jew and the Gentile, all having sinned and come short of the glory of God, it will be conceded that to pray for a Jewish sinner to be saved, is the same as to pray for a Gentile sinner, or any other sinner to be saved.

Matt. v. 44. Luke vi. 28. "Pray for them that despitefully use you and persecute you." These were, surely, sinners; unbelieving, impenitent sinners.

Luke xxiii. 24. "Father forgive them (the wicked, unbelieving murderers of the Lord) for they know not what they do."

Acts vii. 60. "Lord lay not this sin to their charge," prayed the holy Stephen for his wicked, unbelieving murderers.

It is unnecessary to add more testimony to establish this point. I will now attend to some objections against the doctrine.

1. I cannot believe that my prayers for sinners will make God more willing to save them. Granted; nor will your prayers for yourself, and for the saints make God more willing to bless you or them. The objection strikes a paralysing stroke at the very spirit, and existence of prayer in any sense. A child knows his father has enough of all things for his support and comfort; but he also knows his father's will is that his children shall ask him for whatever they need. This is done, not to make the father more willing to give; but that his children shall feel their dependance on him, and possess the graces of humility and gratitude. It is enough for us to know the will of God, and our duty is to obey it.

But I cannot pray for unbelieving, impenitent, disobedient sinners, that God would save and pardon them; for he, according to his plan, will save and pardon only such as believe, repent, and are baptized. We grant, this is his plan; Jesus the Savior well knew that the unbelieving and impenitent, God would not pardon; yet he prayed, "Father forgive them," leaving us an example for imitation. He did not direct the Father, how he should bring them to faith and repentance, so as to obtain the pardon: nor should we. Leave this with him; he can send his word by whom he will; he can send his judgments to arrest the attention of sinners, when he will; and this without partiality.

I can pray for sinners when they are present to hear my prayers; for then my prayers may affect their minds; but it appears useless to pray for them when absent, or at a dis-

tance.—If, indeed, this be the design of praying for sinners when they are present, that design will doubtless be unaccomplished; for such prayers must be heartless, as well as faithless. Of such a hint I have never read in the sacred scriptures. Paul's direction is to pray for all men, whether present or absent. For one class, and but one class of sinners are we prohibited to pray, and they are such as have sinned the sin unto death. 1 John v. 16. EDITOR.

From the Christian Palladium.

MR. TODD'S DEFENCE.

BROTHER BADGER—I have just finished reading a volume of 245 pages with the following title:—"*A defence, containing the author's renunciation of Universalism, explained and enlarged: notices and aspersions of Universalist editors answered, and repelled: arguments and principles of Universalists examined, and explored, and religion, and revelation vindicated agianst skepticism, and infidelity.* BY LEWIS C. TODD." Published by O. Spafford, Erie, Pa.

It will be remembered that Mr Todd was for many years a Universalist preacher,and by that people, considered one of the best, and ablest ministers they had in the state of New York. For two years he edited a Universalist periodical at Jamestown, Chautauque county, called the "*Genius of Liberty.*" His moral character has always been reputed good, and his talents none disputed who have been familiar with his writings. His style, if not the most finished, is certainly far the most chaste, nervous, and convincing.—He renounced Universalism in the spring of 1833, and published his renunciation in the last number of his periodical. That renunciation made no small stir. It is written with an air of candor and christian meekness, and with a strength of argument which defies successful assault. It was, however, assaulted, and its author was made to feel vollies of abuse from the Universalist *corps editorial.* Of that kind of commodity, Mr. Skinner of the Magazine and Advocate contributed with a liberal hand.

Attack from so many quarters, and at the same time denied the privilege of replying in the papers that opened their vollies upon him, he has, it appears been driven to the necessity of writing the volume now before me. His renunciation with explanatory notes, constitutes the first chapter of the book. As all your reades may not have seen

Mr. Todd's renunciation, I will here give one extract, which in my judgment established a position in itself invulnerable.

"In the first place, it is manifest that *hope* and *fear* are the two great sources of human volitions. *Hope* is powerful when balanced by *fear*, in inducing men to action. Men will never do much for an object because they *hope* for it, unless they *fear* that they shall not obtain it without action. Induce an avaricious man to believe that he will become rich whether he works or not, and he may ardently *hope* to be so; but such hope would never induce him to work. On the other hand induce him to believe that if he works he shall become rich, and to fear that if he does not, he will be poor, and *hope* and *fear* together will make him active. So when we look impartially into the scriptures, we shall find the *hope* of reward and the *fear* of punishment every where held forth, as the proper inducements to a good life. These are inducements—they are parallel through the Bible—the one would have no practical effect without the other.

There is no reasonable question of the above facts. Induce a wicked man to believe he will finally obtain unperishable riches in heaven, whether he labors to lay them up or not, and idleness in divine things is the result. What benefit then is Universalism to the cause of God on earth?

As a fair specimen of Mr. Todd's strength, I present the following: It is a successful refutation of that philosophy on which the doctrine of Universalism is mainly based; and may be properly termed their starting point.

"We now state the grand argument, upon which the conclusion, that all will be certainly saved is entirely founded.

"*God is infinitely good, and of course must have designed in the beginning and wust still design the greatest possible good of his whole creation.*

"*The greatest possible good of his whole creation requires the universal salvation of all. But God is infinite in power, and, of course,* CAN *carry his design to promote the greatest possible good—the universal salvation of all, into full execution. As therefore God designs, in his infinite goodness, to save all men, and can, in his infinite power save all, all men* WILL *and* MUST *be saved.*"

"This argument we say is the great foundation of the whole system. To this the Bible is forced to yield whether or no! We admit the argument plausible: but we deny that it is couclusive. It is all founded on *a priori* argument—reasoning from what *God is*, what he *must do.* This is the wrong way to reason. Instead of this, we should reason *a posteriori*, from what God does do, to what he is, or may do.

The argument is confirmed by well known facts, and of course is good for nothing. If the greatest possible good of the whole creation requires the final salvation of all men, it also requires their present salvation. The present happiness of all men, is just as necessary to the greatest possible present good of all, as the future happiness of all men is to the greatest possible future good of all. If God *must* have designed, that all men should be happy in the future world, because he was infinitely good; by the same reasoning, he *must* have designed that all men should be happy in the present world. Yet we see, all here are not happy. What certainty have we then, in *reason*, that God's goodness and power will accomplish, and *must* accomplish hereafter, what he fails to do now?

An Angel before the creation, learns that the world is to be made and peopled. He begins to calculate whether sin and misery would ever exist in the new world. He says—God is infinitely good, and therefore *must* design to prevent all sin and misery; and he is infinitely powerful, and therefore *can* prevent them, and therefore they must and will be prevented! The argument would have proved equally strong that the divine attributes *must* have prevented the sin and misery now in the world, and that have been in being for some thousands of years, as it must prove now that those attributes *must* prevent the existence of sin and misery at any future time. But notwithstanding an Angel before the creation might have proved that no sin and misery can ever exist, under the government of God, by the very same argument that Universalists prove it cannot exist at a future period, yet he would have found in the event, all his speculations on what infinite goodness and power *must* do confounded in the absolute existence of sin and misery.—What certainty have we that this same argument now used to disprove the future existence of sin and misery, is any better than it would have been, when used to disprove their present existence? If infinite goodness and power must necessarily prevent all misery at any future period, why must not the same infinite goodness and power prevent all present misery? If infinite goodness and power must not necessarily have prevented the present miseries of the world, there is no evidence that they must prevent the future. This difficulty completely upsets the very foundation of Universalism. It crumbles their favorite argument into nothing. They cannot get over it. Neither can they twist round it, nor crawl under it."

Universalists are *predestinarians* of the most rigid stamp. They contend that "God must have foreordained all things,

and predestinated every sinful act from all eternity; and therefore, it would be unjust and cruel to subject any to the loss of heaven for doing what God before determined they should do." On that subject Mr. Todd reasons in the following manner:

"But Universalists hold that men are punished for their sins in this life. Is it not unjust and cruel to punish them in *this life*, for doing what God before determined they should do, as much as in the life to come? If it be just to punish them *here*, for doing what they could not avoid, why not just to subject them to the loss of heaven, for doing it, hereafter? It will be replied that punishment here might be just, because it would be inflicted for the good of the punished; but the final loss of heaven could not be for the creatures good, and therefore would be unjust. This argument goes upon the ground that God foreordained the sin for the sinners good, and then punishes him also for his good. A man murders his neighbor! Well—God foreordained it for his good! Who should regret it then? He is hanged! Well—God foreordained that for his good! The good Lord deliver us from such good as all this. Who may not sin, if every sin is foreordained for our good, and all the punishments too? What a good world predestinarian Universalists would make this to be! We might let loose every desire and passion—plunge into corruption and crime—defy both God and man; and all foreordained for our good! And if we got into prisons, or swung upon the gallows, it would all be for our good! If all this is for our good, we see not why we may not go to hell for our good! If any think all these things for their good, we see not why they may not call it a good thing—a most excellent thing to be damned! If God has foreordained every thing for our good, why did he not foreordain perfect holiness and happiness for our good, instead of sin and misery?"

On the ultimate object of Universalist labors, and the fruits of their doctrine, Mr. Todd makes some pointed statements. They have the air of severity, and yet from close observation for years, the writer of this believes them substantially correct. He says:

"So far as reason is to guide us on the question of Universalism, its best evidence would be that it tended in its practical operations to reform the profligate, the abandoned and impious. Had the doctrine this recommendation, it would be the best argument Reason could urge in its favor. But alas for the cause! We have said in our renunciation that it has no such advantage. Editors and preachers of the doctrine say that it has in an eminent degree. We leave the

disputed point with the public. We see by their papers that the work of proselyting to their faith is advancing: societies and believers are multiplied—but we ask where is a single drunkard reformed—a single loose, impious wretch reclaimed, and converted to piety and virtue by the doctrine? Yes, we ask *where*, and echo answers—*where*. It is not because such men are prejudiced against the doctrine, or its preachers, and will not hear them—not because they will not hear it—but because the vicious will not reform until the fear of hell settles down upon the trembling soul, and alarms the guilty conscience. Then the pale votary of vice shrinks from his bold career, and humbles himself in penitence before God. The author of this work once preached Universalism in Ripley, Chautaque co. N. York, where he found among his hearers a Universalist drunkard—he had been a preacher. But he was a constant attendant on my preaching. He extolled it—he praised the glorious sentiment till we preached directly against drunkenness; we have never seen him since. * * * He liked the doctrine; but to hear a Universalist preacher condemn drunkenness so pointedly, was more than he could bear. So it is with the wicked generally; they love the doctrine and love their sins both at once. How often do we hear men and boys talking of the "unbounded love of God," with a profane oath in almost every sentence? The most abandoned swearers, and most abominable characters through the states, are frequently found advocating amidst shocking oaths and drunken revelry the "liberal sentiment!"

* * * * * * The author saw these things till his heart sickened. He was reading many Universalist periodicals; and became fully satisfied from the drift and general course of them, that their secret object appeared to be, and their actual effect was, to raise doubts in the minds of their readers, on one religious subject after another, till they should believe in none; and by innuendoes and sarcastic reflections upon the errors of christians, to spread abroad a deep and universal prejudice against a gospel ministry, the Bible and all religion. He became satisfied beyond a single doubt that all this was true. He conversed also with many professors of Universalism at different times, and found most all of them to view the subject in the same light. Most all of them to be enemies to christianity, and to consider the whole engine of Universalism now in the United States, to be a shrewd and well concerted scheme to bring together the elements and efforts of unbelief, to overthrow in the end the christian religion. His candid opinion is, and has long been, that ninety-nine out of a

hundred who profess publicly to be Universalists, are unbelievers in divine revelation. I say this in the fear of God, as the result of all that I know of them. And I know too, that they themselves, when they read this, will know that it is not far from the truth, however unwilling they may be to own it. * * * Then the question occurred, which side shall I take? There is to be no middle way. We must either stand for Christ or infidelity. I looked forward—shall religion be banished from the Union? Shall the black banner of skepticism be unfurled—universal pollution and crime crimson our happy plains; and the horrors of despair freeze up all the tender germs of philanthropy; and extinguish the last vestige of faith, tenderness, virtue and hope? I looked upon my children; and nature herself in her own holy eloquence pleaded for religion, and admonished me to be a christian, and come out from the ranks which appeared to be tending to infidelity."

In examining those passages of scripture on which Universalists depend in support of their doctrine, Mr. Todd wields a masterly pen. But as I have already exceeded my intended limits when I commenced this article, I shall present no more extracts, but would recommend such of your readers as can, to procure the work. It can be obtained at Mack's book store in Ithaca, and also at other book stores in Western New York. A candid perusal of the work would injure no person—not even Universalists themselves. Mr. Todd is, I believe, at present a Methodist preacher.

DELTA.

FOR THE CHRISTIAN MESSENGER.

Union between Christ and his church, with its objects.

EVERY observer of religious society must be convinced, that the idea of an intimate union existing between the congregations of the Lord Jesus, and himself, is not exerting its proper influence on the conduct of his professed followers. It is said of Huss, the Bohemian reformer, that on one occasion he had a painting executed, in one compartment of which he represented Christ and his Apostles in that simplicity, which we may well suppose, they assumed; and in the other, the Pope, with his cardinals, in all their pomp and grandeur. The contrast taught a lesson, not to be mistaken.

In like manner, if that line of conduct, marked in the

word of God as acceptable to him, were to be distinctly stated, and in contrast with it, the usual course of *even these christians, who talk the most of primitive christianity*, I fear the result would not be much more creditable to them.

Hoping it may exert some salutary influence, allow me, my dear brother, through the Messenger, to call the attention of your readers to the subject stated above. To bring this matter fairly before our minds, we must not only observe what the divine writers have said with direct reference to this union between Christ and his church; but we shall discover from an examination of the purposes, for which the church is organized, still more clearly her intimate connexion with her Lord. May I not hope, from both these considerations, to stir up the brethren and sisters to increased activity, and greater holiness of life.

This statement is illustrated most beautifully by the Savior, when he said, amid the vineyards of Palestine, "I am the vine, ye are the branches; as the branch cannot bear fruit except it abide in the vine; so neither can ye, except ye abide in me." With reference, however, to the church, the Apostles in a variety of places, distinctly express themselves. Paul to the Ephesians says, "he [Christ] is head over all things to the church; which is his body, the fulness of him, that fills all in all." Again, he says, "but speaking the truth in love, may grow up into him in all things; who is the head, even Christ, from whom the whole body, fitly joined together, &c." In the one of these, the church is his body, the fulness of Christ." It is in it, that the character of the head is exhibited, as it is from the control exercised over the members, composing the human body, by the head or judgment, that we decide on the sanity or insanity, honesty or dishonesty of the individual character.

In the other it is said, that, "the whole body is fitly or properly joined together" by, or in consequence of its "growing up into him" the head. Could language express more forcibly the sentiment under consideration. So also in the last of the fifth chapter, by an allusion to the most intimate of all human relations, that of husband and wife, he most beautifully teaches the same. Not to multiply references unnecessarily, which every brother may find at his pleasure, let me call your attention to a statement of the Apostle Peter. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises (or perfections) of him who hath called you out of darkness into his marvellous light." This brings the relation existing between each individual character and the Messiah before us, as well as that between the church and the king.

The Jewish economy presents the most beautiful, and, in the hands of the inspired Paul, the most instructive type of the christian dispensation.

In the epistle to the Hebrews, after drawing a brief portrait of the Jewish tabernacle, divided by the veil, through the middle of the tent, the common priests, the sons of Levi, officiating every day in the offering of sacrifices for the people in the outer holy place, while into the inner holy place none but the high priest entered once a year, and then not without blood, he lifts the drapery of the type, and instructs us in its signification.

In the high priest of the house of Aaron, he shows us a type of our great High Priest after the order of Melchisedec. In the holy of holies on earth, a type of the holy place made without hands, where Christ has entered, there to appear in the presence of God for us. In the outer holy place, the church on earth; and the daily service of the Levitical priesthood, the daily services of the christian priesthood; thus fulfilling Malachi's prophecy, "from the rising of the sun, to the going down of the same, my name shall be great among the Gentiles, and in *every* place incense shall be offered, and a pure offering." The Jewish priests *never presumed* to officiate until *sprinkled with blood, and washed with water* at the laver; and their *antitypes* are not prepared to draw nigh to God with a true heart, in the full assurance of faith, until their hearts have been sprinkled from an evil conscience, and their bodies washed with pure water.—Then born of *water* and of *the spirit*, they are *privileged* to offer *acceptable sacrifice* here, and have boldness to enter into the holiest, by the blood of Jesus—by a way new and living, which he has consecrated for them through the veil, that is to say, his flesh.

With regard to this employment of saints on earth, Peter says, "ye are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ." Thus the sacrifices, offered by them, are seen to be as much superior to the Jewish, as spiritual is to fleshly, or substance to shade. And let us never forget, that as the Jewish priests were supported by sacrificial offerings, so our spiritual strength, (is it too much to say?) our spiritual existence, is to be sustained by our constant, and prompt attendance on the appointments of Christ in the new institution.

Wherever an individual puts on Christ, there immediately, though often imperceptibly, (and therefore the more dangerous) commences a contest. It is, whether the new christian, by the influence of precept, and practice shall influence and control the conduct of the lovers of the world.

or whether they, by little and little, shall sap the foundation on which their joys and communion with their father rest, by drawing them from the throne of grace, the word of God, and the assemblies of the saints. So also with a church. When she takes her stand on the heights of Zion; when she professes her abhorrence of the meretricious attire, in which *Babel* and her brood are decked, an eagle gaze is bent upon her, and the scrutiny of an Argus she must bear. Happy, thrice happy if it can be fearlessly, and with good conscience endured. The enquiry made on every hand, by an ungodly world, and by many honestly differing with those who have thus withdrawn from their former associates, is natural—is just—is authorized by the fact of withdrawal; and would to God, it could always be answered in the affirmative. Are they more studious of the living oracles! are they more honorable? self-denied, holy, harmless, and, like their professed master, separate from sinners! Are they publishing abroad the perfections of him, who hath called them out of darkness into the marvellous light! It is our inexpressible happiness, that under the new institution, the exhibiting the perfections of God in the church, is not only her duty, but in so doing, is her sure defence from evil, and her certain attainment, both for the body, and each individual member, of all those blessings and enjoyments, to the inheriting of which she is called. Nothing can secure these blessings in any case, but living under an abiding sense and remembrance of the character of that God, with whom we have to do. In kindness then to us individually, and collectively, he calls on his church to keep this character continually existant in living models, that its influence may continually be felt by all. There is no method of teaching truth so impressive, as in actions, or examples: On this acknowledged truth has God proceeded with men. The love of God in the gift of his son; the mercy of God in sparing and pardoning the guilty for the sake of his son, and his power in raising him from the dead, have exhibited these, his attributes, as no more form of words could have done; and through this medium enforced, they have an influence on the human understanding and affections, which no mere precepts could exert. Indeed, in his master's line of conduct, the christian has an example before him, which warms the affections while it directs his judgment, and is not only a light to his path, but a staff to sustain him in his pilgrimage. It was in actions, not in mere precepts, men were addressed originally; and it is in the actions of the christian brethren

more than in their lectures, sermons, or speeches, that the perfections of God are by them to be published abroad. One of the divine perfections, is, the unity of God. "That they all may be one, as we are one" prayed the redeemer of mankind. Let the most complete and masterly effort of human genius be exerted upon this subject: and contrast it with a band of christians "keeping the unity of the spirit in the bonds of peace;" "knit together in love," having been planted together in the likeness of his death," and bringing forth fruit to the glory of God, and the superior power of the latter must strike every beholder. We may talk of the love of God, but it is not, until the attention of the community around them is arrested, by that lovely sight, brethren dwelling together in unity; where believers are constrained to say, behold how these christians love one another, that the christian evangelist can in all its force exhibit the love of God.

Finally, dear brethren and sisters, suffer the word of exhortation. Let us remember, his eye is ever on us, who has said, "Ye are the salt of the earth."—"The light of the world."—"A city set upon a hill." And let us strive to be of that happy number, who having had the high honor of being entrusted with the Messiah's honor on earth, by being permitted to exhibit his character in our conduct, shall at last sound forth that joyous anthem, due in its fullest sense to our then glorified king, the prince of the kings of the earth, "To him that loved us, and washed us from our sins in his own blood; and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever, Amen. PHILO CHRISTIANOS.

OBITUARY.

Another Revolutionary Patriot gone.

DIED.—At his residence near Winchester, Tenn. on the 22nd January, Capt. WALLIS ESTILL, in the 77th year of his age. Capt. Estill, when a very young man, entered the army of the Revolution. He was at the siege of York, when he held the commission of Lieutenant:—The Captaincy of his company becoming vacant, he was its commandant during the remainder of the siege, which ended in the capture of Lord Cornwallis and his army, and which put so glorious a period to the revolutionary struggle. In addition

to this service, he was extensively engaged in the contests which occurred between the backwood settlers of Virginia and Kentucky, and the Indians. About the year 1793, Capt. Estill removed from Virginia to Kentucky, where he continued to reside until 1807, when he removed to Tennessee.

During almost the whole period of his residence in Tennessee, he has acted as a Justice of the Peace, and one of the Justices of the County Court. This office he has discharged with singular fidelity and ability. Although his means of acquiring an education in his youth, were limited, yet possessing a most retentive memory, a mind of great vigor, and the most indefatigable industry, he had, (notwithstanding the press of business that always claimed his attention,) acquired a fund of useful and valuable information, by which his conversation was rendered entertaining and instructive, and his duties as a public officer were discharged with ability:—

But Capt. Estill was a *christian*. More than 40 years ago, he had cast himself as an humble suppliant upon the divine mercy, and felt an assurance that his sins were pardoned for the sake of that Redeemer who had died for him. It is true, that in the pursuit of riches, and under the influence of temptation, he afterwards fell into sinful practices, and became for a time addicted to the intoxicating use of ardent spirits. This relapse into sin was most deeply deplored by him during the last years of his life, which were *peculiarly* addicted to the service of God, and to the advantage of his fellow men. He adored the riches of that grace, that had restored him to the favor of his God, and to the enjoyment of his love. He told the writer a few months before his death, with tears in his eyes, that "*he had rather die than sin against God in being intoxicated.*" Indeed he was a zealous friend of the Temperance Society, and he himself abstained *entirely* from the use of intoxicating *poisons*. As he gradually declined in health and strength, and saw death approaching with slow, but certain step, his hope of a blessed immortality became more *fixed*, *lively*, and consolatory. A few days before his death, and the last conversation he was able to have, he told the writer that *death had no terrors for him*. He said, should it please God to raise him up, and make him instrumental in bringing some of his children who were not pious, to the enjoyment of pardoning mercy, he should be glad. Nevertheless, said he, "*may his will be done.*" He said he felt assured of a blessed immortality beyond the grave, and that "for him to depart and be with Christ was far better." This is the substance of the last

conversation he ever had. Soon afterwards he suuk into a lethargy, which incapacitated him for either conversing or comprehending the conversation of others; and thus he continued gradually to sink for several days, until his spirit was released from its clay tenement.

Capt. Estill had toiled to acquire property, and succeeded in amassing a considerable estate, a great part of which consisted of negro slaves. In his will he has provided for the settlement of these (with the exception of a few which he gave to his children) on a plantation of his, where they are to labor for themselves, and educate their children, but to be under the supervision and control of his executors—after five years from the time of their said settlement, any of them who may choose to do so, are to be sent to Liberia. His will throughout breathes a spirit of enlarged benevolence and piety, which is worthy of all praise. He enjoins upon his negroes who are to be emancipated "obedience to the authority and directions of his executors, submitting with all patience to control, not interfering with other slaves, or in any wise influencing their minds against those who have the rule over them, but waiting in all humility and obedience until the power of the gospel shall bring salvation and deliverance to their fellow servants." The same feeling is exhibited in that part of his will, in which he exhorts his children to follow his example. Shows how contrary to the spirit of the gospel is the spirit that holds in bondage our fellow men, and says—"Therefore I say my children deliver yourselves from the curse of negro slavery, that you may save yourselves and your children from the judgments of God." Capt. Estill was a christian philanthropist; he abhorred oppression in all its forms. He was therefore a kind master, and neighbor, and affectionate father and husband.

P. S. The writer knows it is not fashionable in an obituary notice to state the failings of the deceased, and that but too often one, whose *life* was that of an erring mortal, is exhibited in an obituary notice as without fault. But such a course he knows was reprobated by his deceased friend, who, if his spirit takes cognizance of this humble offering, approves the candor, with which his faults are stated, as well as his virtues.

His son adds, "I well remember how the tears flowed over his cheeks, when I read to him the prospectus (of the Christian Messenger, vol. 9,) and when I was done, he said, 'yes, my son, put down my name;—the religion of the Bible with christian moderation, I will support while I live on earth; I am a man of but one book".

THE KINGDOM OF HEAVEN.

THE very term kingdom implies a king, subjects, and laws. Of the kingdom of heaven Jesus is the king. In Psalm ii. 6, the Father speaks, "I have set my king upon my holy hill of Zion." From the next verse it is plainly seen, that this king is the Son of God. This truth runs through the scriptures, especially of the New Testament. The bounds of his kingdom are coextensive with the world. The heathen are given to him, (as king) and the uttermost parts of the earth for a possession. "All authority in heaven and in earth is given to him; therefore the gospel is to be preached in all the world to every creature. Authority over all flesh is given him by the Father, that he might give eternal life to all, on the condition that they believe on him and obey him. To this kingdom the Son of God has a perfect right, having received it of the Father, and to whom he will ultimately surrender it. He is made Lord of all. This kingdom had rebelled against God, cast off his government, and would not be subject to his laws. In great love and pity to the rebel world the Father sent the Son, the prince of peace, as his minister, to them, and his ministry was to destroy their enmity and reconcile them to God.—The same ministry was committed to his apostles; and the same was by divine authority committed to faithful men from the apostles, and is yet perpetuated by all the true teachers of christianity.

What if some—the majority—the overwhelming majority of mankind, do not submit to their lawful king, and yield obedience to his laws, are they therefore not his subjects? Are they therefore not under obligation to his laws? Surely they are, or they would not be punished for their rebellion by the king himself. See Luke xix. Every one of Adam's family, who has ears to hear, and understand the word of the Lord, preached to them, is under equal obligations to obey him. The same gracious reward is offered the obedient, and the same punishment threatened the disobedient.

But the kingdom of heaven of which we speak, is his church, composed of all such as believe in Jesus, who have repented of their wicked rebellion; who have reformed their lives; who have bowed humble submission at the feet of their king, and have been born again; born of water and of the spirit. These are the subjects of his kingdom, as we are every where taught in the scriptures. Let us attend to this as among the most important matters of the christian faith.

(*To be continued.*)

RELIGIOUS INTELLIGENCE.

Brother John Storm of Shelby county, Ill. writes, March 1, 1835, 'Four years ago I landed here, accompanied by my uncle, John Storm, from Ia. There was no congregation of christians by name, nearer than Paris, that we knew of, except a small one in the neighborhood where I live, formed by my uncle the year before. We now number near 200. We are surrounded by sectarian opposition of all kinds. When we tell the people to believe, reform and be immersed for the remission of sins, they call us Campbellites. When we preach that Jesus Christ is the Son of God, they call us Arians. When we tell sinners to believe the revelation God has given to men, the good old Calvinists tell them, it is impossible; that the scripture is a dead letter to those not spiritually enlightened. If we immerse pedobaptists, they call us sheep-stealers. Yet is reformation making considerable progress here. We wish travelling brethren-teachers to visit us."

RECEIPTS FOR THE CHRISTIAN MESSENGER.

[*Continued from page 24.*]

ILLINOIS.—*Apple Creek*, Geo. Simms vol. 4, 5. *Whitney's Grove*, Jo. Hatchitt 8. *Jacksonville*, J. Dron 9; G. Curtz 9; A. Miller 9; H. Jeans 9; W. K. Lindsay 9; Wm. Lindsay 9; Ben. Cassel 9; Js. Todd 9; T. Smedley 9; Js. Ewen 9; C. Wilmott 9; J. W. Marshall 9. *Sangamon*, J. Hodgen 7, 8, 9. *Holland's Grove*, Dan Travis 7, (8, free for agency,) and 9; A. Hudleston 8; Tho. Cemlein 9; B. J. Radford 9; P. P. Scott 9; Wm. Holland 9; Geo. Goodwin 8, 9. *Springfield*, Wm. Elkins 9; J. Langston 9. *Mackinaw*, Geo. Hittle 9; Jac. Judah 9; J. Allinworth 9; J. Smith 9, J. Adams 9; E. Howel 9; Rob't. Hughs 9. *Athens and Irish Groves*, Wm. Eagle 9; John Powel 9; Noah Powel 9; Jo. Powel 9; Ab. Powel 9; Geo. Alkire 9; Wes. Whip 9. *Rushville*, Jo. Burton 9; Jas. Marshall 9. *Highland*, H. Goodin 9.

KENTUCKY.—*Union*, Eld. T. M. Allen $15, for 9. *Harmony Landing*, J. C. Taylor 9.

MISSOURI.—*Huntsville*, Rich'd Summers $1 25 for 8; Js. Wells $1 25 for 8; Js. Loe $1 25 for 8; Mart. Winn $1 25 for 8; (Mistake corrected) Js Lovelady $5 for 9.

INDIANA.—*Smockville*, E. Maxwell 8.

OHIO.—*Hillsboro*, Sam. Gibson 9. *Sidney*, Js. E. Sparling 9. *Georgetown*, Js. Clarke for self, for O. Johnson, E. Johnson, K. Clark, W. Crabb, V. Crabb, H. Lindsay, S. Ross, S. Jackson, and P. Wilson, for vol. 9.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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THE KINGDOM OF HEAVEN.

(*Continued from page 71.*)

Matt. v. 3. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Not the poor of this world, as those destitute of worldly goods; for many of such are wicked, and destitute also of the true riches. Not the really poor, who yet think themselves rich, and increased in goods, and have need of nothing, but know not that they are poor, and wretched, blind and miserable. But the poor in spirit is the blessed person, whose is the kingdom of heaven. Though he is rich, as possessing the kingdom of heaven, yet is he humble, feeling his entire dependence on God for all things. What have I that I have not received, is the language of his humble heart. As the poor use entreaties, so the poor in spirit, sensible of their wants, are often at the throne using entreaties, and making fervent prayer for grace. They are a thankful people; for, they feeling their unworthiness, and that all they receive is of free favor, feel obligations unknown to any other character. How humble his heart in the presence of his God! Lord, what am I that thou art mindful of me, and that thou so kindly visitest me with such unmerited mercy! He is humble with regard to his fellow christians; ever disposed to take the lowest seat, because

he esteems others better than himself, and views himself less than the least of all saints. The poorest in spirit is the greatest in the kingdom.

Matt. vii. 21. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." The will of God respecting our duty is plainly expressed in his word. He is a member of this kingdom, who diligently searches the word to know his duty, and who as diligently endeavors to do it when known. No consideration whatever shall prevent him from doing the will of God when known; every thing, his dearest, and highest worldly interests, his name, his reputation, his life itself shall be sacrificed to truth.—Whoever is not in possession of this spirit is unworthy of the kingdom, and cannot be a member of it.

Matt. xiii. 38. "The good seed are the children of the kingdom." I might multiply texts that speak a similar language; but Paul to the Romans xiv. 17, is so decisive, and pointed, that it appears unnecessary to add more. "The kingdom of heaven is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." This verse expresses the very character of the kingdom, and, consequently, the character of those that compose the kingdom; they are all righteous, even as God is righteous; they all have the peace of God reigning and ruling in their hearts; they all know the joy of the Holy Spirit, they are all one.—What a lovely, what a glorious sight, would such a kingdom present! Who, beholding, would not be captivated by its beauties? Who, in his right mind, would not sigh to become a citizen of it?,

Such was the kingdom of God in Apostolic days; such it must be before the world will believe in Jesus; and such it will be in the full reign of Messiah on earth. Our duty is, not to look on with careless indifference; not inactively to wish for its approach, but to engage, heartily engage to hasten it, by vigorous endeavors to do the will of God. "Thy will be done on earth, as it is done in heaven," is a petition the Savior has given us to offer up to our heavenly Father. If presented in the proper spirit, will it be neglected? will it not be answered! "God is faithful, who has promised." "Have faith in God," and endeavor to "walk even as Christ walked."

EDITOR.

CHURCH ORDER.

ODRER is the glory and excellency of any community, civil or religious. Without it anarchy in all its deformity reigns;

and wretchedness, strife, and division, are its certain attendants, always following in its train. To prevent this, and to promote order, the Lord has given his church a book of laws and ordinances, which, obeyed, will certainly effect the desirable object. To these laws no additions or subtractions are to be made by man.

We have already seen that the church of Christ is one body, animated by the one spirit flowing from the one head, Christ Jesus; that it is a spiritual house, or temple, built upon the one foundation laid in Zion, which is Jesus Christ. It is now our purpose to enquire into the divine order of this house or church of God.

1 Cor. xii. 28, 29, 30. "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, government, diversities of tongues." Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret? In Eph. iv. 11, 12, 13, the Apostle uses a similar language, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, &c.

Into these several offices in the church, we shall now make inquiry.

1. Apostles. This work literally signifies *sent*, and has several particular applications in scripture. It is applied to Jesus Christ by Paul. Heb. iii. 1. "Consider the Apostle and High Priest of our profession, Christ Jesus." He is every where declared to be *sent* by the Father to be the Savior of the world.

It is applied to his 12 disciples, whom Christ immediately called, sent, and qualified, to preach and baptize. Luke xii. 13. "And when it was day, he called unto him his disciples, and of them he chose 12. whom also he named apostles." Matt. xxviii. 18, 19, 20, and Mark xvi. 15, 16.—Paul was afterwards an Apostle of this class.

The word apostle is also applied to those sent by the prophets and teachers of the church, to minister in the truth. Acts xiv. 14. "Which when the *Apostles* Barnabas and Paul heard of, they rent their clothes, and ran in among the people, crying out, and saying, sirs, why do ye these things?" Though Paul was an apostle of Jesus Christ, yet he and Barnabas were at this time apostles, sent by the elders of the church at Antioch for a particular work. Acts

xiii. 2. This work was to teach, confirm the disciples, and ordain for them elders in every church: Acts xiv. In this manner were Silvanus, or Silas, and Timothy, apostles.—For these with Paul addressed a letter to the Thessalonians, and thus speak, "Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ." Silas and Timothy were apostles of Christ, because they were sent according to his spirit and order in the church to do his work.

The word *Apostle* is also applied to those who are sent by the church. 2 Cor. viii. 23. "Whether any do enquire of Titus, he is my partner and fellow helper concerning you; or our brethren be enquired of, they are the messengers, (*apostoloi*) the *apostles* of the churches." Phil. ii. 25, "yet I supposed it necessary to send unto you Epaphroditus my brother; but your messenger (*apostolon*) your *apostle*."

From these passages of scripture, it is plain that Jesus Christ was the apostle of the Father, immediately sent by him to be the Savior of sinners—that the 12 disciples and Paul were apostles, not sent by man, or by the choice or will of men, but immediately by the Lord Jesus Christ, to teach and baptize; that by certain prophets and teachers in the church at Antioch, Barnabas and Paul were ordained apostles, and *sent* by them to teach, confirm, and ordain elders in every church; and lastly, that those sent by the church were also called apostles, but apostles of the church.

Though we grant from full conviction, that none are *now* called and sent as were the apostles of the Lord and Savior; yet we must contend that an order of men, called apostles, is yet by divine authority, given to the church, and should exist in it. The name *apostle* differs nothing from the name *missionary*, one being Greek, and the other Latin. We are accustomed to call this order of men *evangelists;* a name by no means suitable, nor expressive of this office, as we shall presently see. Let each church or congregation, like the church of old, send their apostles into the world for the purpose of teaching, confirming, exhorting, and ordaining elders in every church, where there is need of them. If a church thus sends an apostle, let it remember that the laborer is worthy of his hire--send him not at his own charge; for they that preach the gospel should live of the gospel. If a church be poor, and unable alone to support an apostle, let another, or others co-operate, by whose means this gift of God, (*apostles*) will be a blessing to the world and to the church.

2. Prophets. These are another gift to the church, and the second in importance. A prophet literally signifies one

who foresees, and foretells future events. In this sense it is generally, if not always used in the scriptures. That the immediate apostles of the Lord and Savior were prophets in the full sense of the word, cannot be controverted; and that besides them, others existed in the church, endued with the same power, cannot be denied. Acts xi. 27. "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified by the spirit, that there should be a great dearth throughout the world, which came to pass in the days of Claudius Cesar;" and Acts ii. 17. Indeed, I cannot certainly attach any other sense to the terms prophet, or prophesying, than that always given. Some have thought, that what is now termed preaching, is the meaning of the term; this is infered from 1 Cor. 14: But the inference is not plain, and is very far from satisfying my mind. Rather, I am confirmed that it is to be understood in the common sense in that chapter; for in verses 29, 30, "Let the prophets speak two or three, and let the other judge. If any thing be *revealed* to another that sitteth by, let the first hold his peace." This gift is unknown in the church now, and has been since the early ages of christianity.

3. The third order of gifts, is, *teachers*. That this was a distinct office in the church cannot admit of a doubt.—The apostle says, Let him that teacheth wait on teaching, and him that exhorteth on exhortation. A man may be an excellent teacher, but an indifferent exhorter, and *vice versa*. The teacher should not transcend his office. Hence the necessity of many elders in the church, as teachers, exhorters, evangelists, &c., who should particularly attend to these gifts. I am far from thinking that teachers should in no case exhort, or, evangelize, or preach the gospel: for Barnabas, who was a teacher in Antioch, was also engaged in the work of exhortation. Acts xiv. 21, 22. Some, who contend for a pure language, are for excluding the word *preaching* as inapplicable to any, except the apostles, and would substitute the words *teaching*, and *teachers*. It is a little matter. We certainly read of some not apostles, not inspired, who preached Christ. Phil. i. 15. Some preach Christ of envy, and some of good will."—2 Tim. iv. 2. Acts viii. 19, 40, and xi. 20, &c.

The apostle James saw the propensity among the brethren in his day to become teachers; it is often the efflux of pride and vanity. He cautions them on this point. Chap. iii. 1, 2. "My brethren, be not many masters (*didaskaloi, teachers.*) It is the same word, by which this order of men are called, 1 Cor. xii. 28. He assigns two reasons why

they should not aspire to this honor. One is, "knowing that ye shall receive greater condemnation;" that is, if you become teachers, and fail in the work. your condemnation will be greater than if you had failed in an humbler office. The second reason is, "that in many things we all offend;" that is, if engaged in too many offices, you will be apt to stumble and fail. If any man stumble not in word, (in teaching) he is a perfect man.

4. The next order of gifts in the church, is *miracles;* or, as in the next verse, workers of miracles. It is evident that all the christians in the primitive age, had not the gift of working miracles; nor are we informed that all the teachers *then* had this gift. It was in the church to confirm the truth; but has long since ceased. Whether it will ever be restored, time will determine.

5. The gifts of healing are next introduced. I confess I am not able to make a distinction between this gift, and that of miracles, and therefore shall leave it to others.

6. *Helps* are also among the gifts mentioned by the apostle. The word *antileepis* is found only in this text in the whole New Testament. Some, as Doct. Parkhurst and others, explain it as an order of men who were qualified to help, support, and take care of the infirm. He refers us to Acts xx. 35; 1 Thes. v. 14. This is to me the most plausible opinion of any I have seen. Such men are greatly needed in every church; such as have bowels of compassion and tenderness for the infirm and weak. and poor. I am strongly inclined to think, that this office is the same as that of deacons.

7. *Governments* are the last gifts mentioned by the apostle to the Corinthians. This undoubtedly points out a class or order of men, peculiarly gifted, or qualified to rule, and govern in the church. Such men are indispensable in every church for the purpose of good order, without which no church can long exist.

8. *Evangelist* literally signifies one that preaches glad tidings. They were ministers in the primitive church, and seem to have been assistants to the apostles in propagating the gospel. Acts xix. 22. "So he (Paul) sent into Macedonia two of them that ministered unto him, Timotheus and Erastus: but he himself stayed in Asia for a season." Timothy was called an Evangelist. 2 Tim. iv. 5.

Bishops, overseers, and elders were men, selected from among the gifts already noticed, and were the servants of the church.

In the next number we will enquire how these gifts were selected and set apart for their particular offices.

ORTHODOXY.

We are informed that not long since the *evangelical orthodox* of every name were invited to attend, and hear a sermon to be preached by a learned Doctor on the subject of a union prayer meeting of all the *Evangelicals.* He prefaced his sermon by observing that a handful, or a very few heretics, (refering to the church of Christ) had appeared in this place about two years ago, who now had increased to one or two hundred. Being a man of science, he calculated by the rules of arithmetic, that if in two years, so many had united with them, what would be the number in five or ten years? When by this calculation he had roused the minds of his listening audience and fixed their attention, then he urged the propriety and necessity of a united prayer meeting of the orthodox, in order to counteract and destroy the influence of these heretics.

But who are deemed worthy of thus associating for so holy a purpose? He pointed out three, and but three indispensable qualifications in the worshipers; as we understand. 1. They must be firm believers in the trinity. 2. In the operations of the spirit. 3. In the atonement of Christ.-

We are glad to see the terms of Christian Union and fellowship diminishing with the progress of time, and march of science. The five points of Calvinism, and the five opposite points of Arminianism, are no longer considered essential; a man may believe them, or not believe them, and yet be a good christian. If he believes them, he is orthodox—if he disbelieves them, still he is orthodox, provided he believes in Trinity; in the operations of the spirit, and in the atonement of Christ. But should any unfortunately not believe any one of these three points in the orthodox sense, he is branded as a heretic, and debared from worship with the *Evangelists.*

Suppose after the Doctor had preached his sermon, a person, named John, should have risen up in the congregation, and for the sake of information should have seriously enquired of him some farther instruction on these three points of orthodoxy. Pray, Doctor, what do you mean by trinity?

Doct. I mean that there are three persons in one God, and one God in three persons. But this is a doctrine incomprehensible, and therefore cannot be understood by man.

John. The Lord says, "I am he that teacheth thee to profit." But if I understand not what he teaches, how can I be profited? Can such teaching inform my mind, or affect my heart? Had you preached to us to day in Latin, I should not have received any information, nor have been religiously affected by it.

Doct. Do you not believe the scriptures? and do they not speak of the Father, Son, and Holy Ghost? and that these three are one?

John. With my whole heart I believe the scriptures, and also believe in the Father, Son and Holy Spirit as there revealed, and I further believe they are one in the scriptural sense of oneness. As Jesus prayed that his 12 apostles; and all that believe in him through their word, might be one, even as we (the Father and the Son) are one. If they are one in any other sense, do teach my ignorance.

Doct. It is useless to enter into a controversy on the subject. It is a mark of humility to believe the doctrine though you cannot understand it.

John. Dear sir, I cannot feel the force of that argument. The priests tell their papal vassals, that they must believe that the bread and wine in the supper are converted into the real body and blood of Christ; that they must humbly receive this mystery as truth, though they cannot understand it. But, Doctor, you can probably give me more satisfactory information on your second point of orthodoxy, which you call the operations of the spirit. The wish of my heart is to be right in my faith, as well as practice. I have heard of none that deny the operations of the spirit, I have thought this doctrine was universally admitted, and received by all who profess christianity. But you have plainly hinted, that these people, who have lately increased so rapidly, and whom you term heretics, and wish to get up a prayer meeting of the orthodox, so pray them down, do deny the operations of the spirit. Do, Doctor, tell me your meaning.

Doct. My meaning is simply this, that mankind are so entirely depraved that they will not, cannot believe, repent, nor obey the gospel till the spirit operates in them, and enables them to believe, repent and obey.

John. Do these heretics of whom you have spoken, deny this doctrine? If they do, I am ignorant of it. I have a certain work to be done, and to be done by a certain person. There are two ways to have it done; one by compulsion, the other, by word, or persuasion. I tell the person to do the work, and promise him a great reward. He believes me, and is moved to do it by the promised reward.—Lest he should not believe me, I give him such convincing evidences of my veracity and faithfulness, that he is brought to believe. This is my work. I have thus operated in him to believe and obey. Thus the spirit by his word, exhibiting the truth and faithfulness of God by signs, wonders and miracles operates faith in the attentive sinner,

and the motives presented in the same word operate in him to will and to do. The sinner thus brought to faith and obedience, then, and not before, receives the Holy Spirit of promise, or the gift of the Holy Spirit, by which he becomes a new creature, sanctified and fitted for the Master's use. All this is the work of the spirit. This is the doctrine of those heretics against whom you speak, and against whom you are associating to pray down. Can any, guided by the truth, deny the correctness of the doctrine?

You also represent these heretics as denying the atonement of Christ. There are some, (we are glad to say it,) who deny the orthodox unscriptural views of that doctrine; but there are others among us, who are sufficiently orthodox on this point. They only shew the unhappy fact, that men are commonly led more by preconceived opinions and speculations, than by scriptural facts. We are far from unchristianizing any holy man for his opinions; but we are sorry that opinions, unfounded in scripture, should so influence any man, that he should exclude from christian fellowship a holy man, and unite in praying him down. There is nothing plainly stated in the Bible that we do not receive. We firmly and gladly receive the apostles' doctrine without exception. All they have said about the efficacy of the blood of Christ, we believe; that it is shed for the remission of sins; that it purges, sanctifies, justifies, cleanses, and washes us from sin; that it reconciles us to God; that it took away the law, and introduced the gospel; that it was necessary in order that Christ might rise from the dead, and secure our resurrection, &c. But we believe that no disobedient unbeliever can ever receive that cleansing, reconciling power of his blood. As he is justified by faith, it is by faith in his blood. When you shall hear us deny what the scripture says on the doctrine of the blood of Christ, then say we deny the atonement; but when you hear us deny the speculations and opinions of man on this subject, we advise you to avoid rashly saying, "*they deny the atonement*, lest you be condemned. I thought it justice to these slandered people to make these remarks. EDITOR.

"Suffer not your spirit to be subdued by misfortunes; but on the contrary, steer right onward, with a courage greater than your fate seems to allow."

"They that overcome evil with good, conquer three at once; himself, his adversary, and the devil."

ADDRESS

TO THE

PEOPLE OF THE UNITED STATES

ON SLAVERY.

We had designed to give our readers a few numbers on this subject from our own pen; but a small tract, sent us by a friend has prevented us. We have concluded to republish this whole tract in a series of numbers. The subject is certainly of importance, and particularly claims the attention of the citizens of the United States; especially of the christian community. I have long viewed Slavery as the darkest cloud that hangs over America. It will burst in ruinous desolation upon us, unless averted by a timely repentance. I have several communications on this subject from respectable correspondents; but have concluded (I am certain with their approbation) to omit their publication for the one that follows:

The Committee appointed by the New-England Anti-Slavery Convention to prepare an Address to the People of the United States on the subject of Slavery, beg leave to report the following:—

With all the deference which is due from individuals to society, to the great union of free and intelligent beings on whose sympathy, respect, and protection they depend; with all the confidence inspired by the defence of a cause which requires for its complete success, nothing but an impartial hearing; with all the fervent hope, all the fearful solicitude for the destinies of mankind, wrapt up in the fate of this country, we, the humble, and devoted advocates of the oppressed, address you, our fellow citizens, in behalf of more than two millions of men, our countrymen, whom we, the people of these United States, have doomed to absolute, and perpetual bondage.

What is the burthen of our address; the object of our petition? Is it to provoke or offend—is it to wrong or to desire to wrong our neighbor—is it to slander—is it to set ourselves up above others, as if we were better than they—is it to disturb the peace, or to loosen, or to dissolve the Union—is it to promote divisions, and to stimulate our different classes to discord—the North against the South—the East against the West—the enslaved American against the free American—or the colored man against the white? No—It is none of these.

It is our object, in the first place, to set before you the nature and consequences of slavery; not in order to convince you that slavery is an immeasurable evil, for this would be as useless as to attempt to persuade you that liberty is an inestimable good. But we wish to impress you with the idea that we cannot hold this simple and incontestable truth with impunity, that we drink the cup of freedom to our own condemnation, unless we are willing to confess, and repair our wrongs—unless we resolve to *act* in obedience to the law of liberty which we have proclaimed, and by which we must be judged.

Every Fourth of July is to us a day of exultation for what we have done, and a day of humiliation for what we have left undone. The Declaration of Independence, which is read throughout our land, bears record to our glory, our shame, our inconstancy. It proves the unlawfulness of the government established over the slave, in the same terms in which it justifies the self-government of the free. For it asserts that all government among men, derives its just powers from the *consent of the governed*; that it is instituted to secure the *inalienable rights* of life, liberty, and the pursuit of happiness, with which all men are endowed *equally* by their *Creator*.

These self-evident truths, set forth in that document of philanthropic wisdom and heroism, are borne out by the testimony of inspiration. Let us place side by side the law of the white man, concerning his colored fellow-man, and the law of God, concerning all his children.

God said, "Let us make man in our image, after our likeness." Negro slavery denies God in man; the children do not recognise their Father's likeness, because it has pleased Him to set it in a dark frame.

The Son of God says, "Be not ye called masters; for one is your master, one is your Father; and all ye are brethren." This universal brotherhood, established by the God of nature, the Father of spirits, has it induced the white man, the professed Christian, to see in his colored fellow man, a child of God, to be respected and loved by him as he respects and loves himself! Look at the history of negro slavery. All its authentic records, all its unpublished volumes may be summed up in one sentence. The white man, the professed Christian, has treated his brother, the colored man, first, as a beast of prey, and then as a beast of burthen and of draught.

The Son of man further says, "Whatsoever ye would that men should do to you, do ye even so to them." And, "with what judgment ye judge, ye shall be judged; and with

what measure ye mete, it shall be measured to you again." To do unto others as we would have them do unto us—if this be the great law of justice by which we shall be judged—what must we think, we do not say of the *men*, for we would not interfere between them and their own consciences—but what must we think of the *laws* of our slaveholding states and territories, which the white inhabitants have made, and which the whole country has sanctioned? The law secures to the white man, the poorest as well as the richest, whatever property he inherits, or gains by his own industry, or by exchange with others. The earnings of the slave, the fruits of his life-wasting industry, are not his own; he inherits nothing but slavery, he bequeaths nothing but slavery; he himself is the product of slave-breeding industry, a marketable and hereditable commodity. Is this doing unto others as we would have them do unto us? The ties of domestic affection, the covenant of nature which binds to each other husband and wife, parent and child, brother and sister, are acknowledged by public opinion, by the enlightened sentiments of mankind, as the highest incentives to individual industry, the richest source of social enjoyment, the main support of order, mutual good will, and improvement in society. The voice of nature and of reason has sanctioned the privacy of domestic life, and has placed the law of the land like a cherub with a flaming sword before the garden of life. But the law of the land, which declares the house of the white man his "castle," and guards it against the threats of intruders by imprisonment and death—the same law, like a faithless sentinel, admits to the unguarded dwelling of the colored man, every selfish and brutal passion, if it bears the color of legalized oppression; it licenses the profanation of all that is sacred and dear to the wretched victim of avarice and prejudice. Though conjugal fidelity, parental and filial affection and brotherly love be all placed in one scale, yet the market price in the other, seldom, if ever, fails to kick the beam. Is this doing unto others as we would have them do unto us? All civil and political power is in the hands of the white man,—the colored man has none. He is compelled to live under rulers in whose election he has no voice—under laws in whose enactment he is permitted to take no part—and under the verdicts and judgment of courts which are constituted wholly by others, and where he is not allowed to defend himself by his own oath, or that of those of his own color. Is this doing unto others as we would have them do unto us?

The foundation of all rights, the right of personal Inde-

pendence, and self-ownership, by which every human being is invested with the free use and disposal of his own body, and his own soul, is denied to the slave. Resistance against violence, the natural right of self-defence, the right of the husband and the father to protect the virtue of his wife and child—if it be exercised by the colored man against the white, is deemed worthy of death. The right and duty of every human being to improve his mind, for which schools and associations for the advancement, and diffusion of knowledge are established throughout our land, the cultivation of the intellectual nature of man, is secured only to the free man. The simple art of reading, which enables every one to appropriate to himself what other men have done for the elevation, and happiness of mankind, is withheld from the slave. The law in some parts of our country threatens death, even to the master himself, who should persist in teaching his slave to read. The safety of the slave state is thought to require this prohibition; the knowledge of the alphabet might enable the slave to find out, from the Declaration of American Independence, and from the word of God, that, by Divine right, and by the fundamental law of this country, every man is a freeman. If, indeed, the master should give his consent, which he may refuse or retract at any time, that christianity should be taught to the slave, it is only *such* christianity, rather such a religion, as is consistent with slavery. Is this doing unto others as we would have them do unto us? The only case of importance in which the law acknowledges a crime committed against a slave as a crime, and threatens punishment to the offender, the case of murder, affords but feeble protection to the life of the slave. The law enables the master to free himself from punishment by shewing that the slave came to his death in consequence of moderate castigation. Nay, the law secures impunity to the offender in almost every case of offence committed by a white against a colored man, by *rejecting black testimony against white crime.*

If doing unto others as we would be done by, is indeed the eternal standard of natural justice between man and man, what right have we, the freemen of this country, to our property, our families, our political privileges, to the possession of our own bodies, and souls, while we persevere in denying the same privileges, and blessings to our colored fellow-men? In strict justice, he who strips his unoffending fellow-man of his natural, and civil rights, forfeits his own.

Enough has been said on the simple truth that slavery is in itself unjust, that it is a crime against human nature, a

moral impossibility. That the effects of slavery are no better than the cause, would be readily believed on supposition, even if experience, and history did not supersede all speculation on this subject.

The evil consequences of slavery have been most deeply felt, and forcibly set forth by slaveholders themselves.—Its influence on the various branches of industry, particularly on agriculture, and manufactures, is plainly delineated on the face of our country. The condition of our slaveholding states compared with that of the free, the contrast between the two great states on the banks of the Ohio, and between the western and eastern portion of Virginia—are facts too obvious, and conclusive to require an elaborate treatise on the comparative advantages of free, and slave labor.

And what are the natural effects of slavery on the mind, and disposition of the master and the slave? A restless dissatisfaction, or a brutal contentment with his lot, aversion to all labor, because he labors not from the hope of a just reward, but from the dread of punishment at the hand of arbitrary power, addictedness to low, and sensual enjoyments because others are withheld; these are some of the natural effects of slavery on the slave. On the other hand, constant fear of insurrection, disdain of useful labor as associated with the condition of slavery, love of power nourished in the master from infancy, with freedom to gratify all his passions, and whims in relation to his unprotected slaves—is it probable that these circumstances should be favorable to the growth of private virtue, or of true republicanism? For, true republicanism does not consist in maintaining equality of rightsamong oppressors, but in honoring all men as equals in allt heir natural and inalienable rights.

When we say that freedom has a salutary, and slavery a hurtful influence on the mind, and disposition both of the master and the slave, we mean that this is the natural result of that natural relation. Among the innumerable cases which have been brought forward in confirmation of this truth, there are undoubtedly some which have been exaggerated, if not invented, by those who have published them. But if we confine ourselves only to the official and authentic accounts of slavery, and its offspring the foreign and domestic slave trade, there is enough to rouse every dormant feeling of humanity, and inspire the most timid, and indifferent to active, and enterprising benevolence. It is true, there are virtues, such as frankness, and generosity, which are found among slaveholders as well as among consistent freemen; and we rejoice to acknowledge them in our

southern brethren, without entering into an invidious inquiry concerning the comparative difficulty of practising the virtue of generosity in different portions of our country. It is upon the belief in the existence of those generous sentiments, that the friends of abolition rest much of their confident hope that the slaveholders of the South will take this great work into their own hands, and force an acknowledgement of their magnanimous love of liberty not only from their rivals at the North, but from the forsaken slave. On the other hand, we rejoice that there are many instances to prove that the state of degradation imposed upon the slave has not obliterated every feature of the divine image. That the spirit of man, however darkened, is not extinct in the slave, is evident from the occasional wild eruptions of the smothered fire of indignation, and resentment, as well as from the striking instance of that fidelity, which is the moral support of an immoral power, and which has often saved the unsuspecting master from the fury of the revolting slaves. The same truth is confirmed by numerous instances of voluntary death preferred to a life of bondage, and by the still more cheering and elevating example of those who, after having worked out their own freedom, have not ceased to toil, and to starve until they have redeemed their friends from servitude.

Whether the slaves are treated well or ill, whether they are contented or not, these are circumstances which do not affect the duty of emancipation. The very existence of laws against runaway slaves would be sufficient to prove that many of them, surely, are not contented. We have no right to assert that the slave is happy, in a condition the least particle of which, if it were imposed upon us, would be resisted unto blood, until we have offered to him freedom. We mean freedom in good faith; not the pitiful and precarious allowance of human rights that is settled upon the unenslaved man of color in most parts of our country; but liberty such as we have it, other than which we ought to be ashamed to offer. The state of ignorance in which we have placed him, may indeed render it inexpedient to call the slave to an immediate, and unlimited exercise of *every* privilege. Yet we certainly are not justified in asserting that the slave is content with his present lot, until we have offered to him the immediate enjoyment of all those rights for the possession of which he is now qualified, together with the means to fit himself, as soon as possible, for the exercise of every privilege enjoyed by the white freeman.

But suppose it true, what has been asserted, that the vast majority are contented, and happy—*this* contentment and

happiness should be considered not as the best, but as the very worst and most deplorable effect of slavery. If human beings, stripped of all the rights and attributes of humanity are contented and happy, it is a proof that the hierarchy of nature which has placed man, the moral agent, at the head of all living creatures, is broken, that the animal has survived his spiritual nature. If it be true then, that the slave is fallen so low as to rest satisfied with his own degradation, and forget that he is a man, then slavery has indeed done its worst on him, and it becomes our most sacred duty to break the spell that has converted human beings into brutes.

(*To be continued.*)

FOR THE CHRISTIAN MESSENGER.

Brother Stone—The subject on which I write, although an old one to you, may not be so to all your readers. It is a topic, on which we have conversed, but as yet, we have not come to any argument. You already perceive I allude to the conversation between Jesus and Nicodemus: 3, chapter of John. I have been confident for nearly twenty years, that the popular notions on part of that conversation are erroneous, and involve in their consequences more than most good christians would be willing to admit. If any views on the whole, or any part of that conversation, are wrong, I wish them exposed by being brought to the clear light of God's word, and that by the strongest heads, and best hearts. By such men I wish them to be weighed in the balance of the sanctuary, and if found wanting, I shall then abandon them.

For the above reason I request you to give my thoughts some humble place in the Christian Messenger, where you will (if you are able) shew me where I am wrong, and how I am wrong.

One more request, brother, is, that you invite brethren W. Scott, and A. Campbell, to lay hold of the subject with you, for in the multitude of counsel, we are told there is safety.

It does appear to me, that the dullness of Nicodemus, on that occasion, is infectious, and like a disease, fastens on the mind of most men who read it.

It is clear to me, that there never had been an infant sprinkled—Poured upon or immersed. Had that subject been understood, I think it likely the practice will cease when it is understood, and not till then.

"Verily, Verily, I say unto you, unless a man be born of water, and spirit, he cannot enter into the kingdom of God." The birth, of water is understood by all enlightened christians, to be baptized in water. The error is this, that the birth of the spirit is co-eval with the birth of water, and is dependent on it, in the order of God's plan, or graicous economy.

Therefore, says the Catholic, all unbaptised persons are forever excluded from the kingdom of God. And so it does appear to me, if it be true, that the birth of the spirit, in any shape or way, depends on baptism; or if they are simultaneous actions.

It is a good rule, (and the only one that is safe) when we meet with any part of the word, which appears dark, examine it by other parts of the same word, that are more clear. This is the only place in the New Testament where the words, *born of water and spirit*, are found; yet through that book we find baptism, and the spirit connected.

We will here, for the sake of your readers, refer to a few cases out of many, where baptism, and the spirit, are recorded in connection, and how connected.

1. When Jesus was baptized, as he came up out of the water, the spirit descended on him; he then received the spirit; or as Peter has it, he was anointed with the Holy Spirit. Not a word of being born of the spirit. Again, after he was really born of the spirit, and had commissioned his apostles to go and teach all nations, and baptize them; and had by this birth entered into his glorious kingdom, what do we hear Peter telling the Jews, when convicted of sin? "Reform, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Spirit." Next, is the case of the Samaritan converts. After they were baptized, they received the Holy Spirit, by the imposition of the apostles' hands. Next, of the twelve disciples at Ephesus.

Paul himself was commanded to be baptized, and wash away his sins, and be filled with the Holy Spirit. In all these cases, not one word of being born of the spirit. But they must all be born of water before they could enter into the kingdom of God's grace, (or favor) in order that being now sons of God, he might send forth the spirit of his son into their hearts, that they might with propriety call him Father.

It really is almost self-evident to me from a long, and as clear an examination of the New Testament, as I am capable of bestowing on it, that the receiving the spirit, promised after baptism, and being born of said spirit, are as op-

posite as any two things can be; the one is moral, and the other is physical; the first has to do with the mind altogether, the latter with the body only.

The reason of all this is shown us throughout the word: the spirit of Christ is given us as a completer, and if we grieve it not, it is the power of God, by which we are kept through faith unto salvation.

When believers are baptized, as born of water, and do receive the spirit by faith they are visible to all eyes, present with them, until they are buried in the tomb; but Jesus says positively that every one that is born of the spirit is like the wind, which comes, and goes, but we cannot tell whence, or whither.

Wherefore, I have come to the conclusion, that the birth of the spirit does not take place at, nor before, baptism; but at the resurrection of the body. So it did appear at the resurrection of him, who is himself the resurrection, and the life, after that astonishing event. at which, the whole universe seemed to be in motion. He appeared to his disciples where they were assembled with closed doors, once and again. They could not tell from whence he came, nor whither he went.

But it may be said that he told his disciples to handle him and see that a spirit had not flesh and bones as he had.

Be that as it may, one other thing he told them, that it behooved him to suffer death, and rise again from the dead, in order that he might enter into his glory. And Paul writeing to the Corinthians on the resurrection, positively affirms, that flesh and blood cannot inherit the kingdom of God. The conclusion then is, that when Jesus sat down at the right hand of the Majesty on high, he was a spirit, as he told Nicodemus. I ask my brethren, who differ with me on this subject, will not the popular opinion, when carried out to its legitimate issue, exclude every unbaptized son, and daughter of Adam, from the kingdom of God? If it be the established order of his plan in saving men, that believing penitents shall be born of the spirit in the act, or immediately after baptism, then, if this birth of the spirit should take place at any other time, or in any other way, it is out of order, and in opposition to his revealed plan. But I opine, Jesus did not so teach it. He is always consistent with himself, whether teaching with his own voice, or by his spirit, useing the voice of others.

Again let us ask, what is the use, and true signification of baptism in the New Institution? is it, or is it not, altogether metaphorical—a metaphorical death to sin? a metaphorical burial, & resurrection from the bathe of water with

Christ, who is our new life? a metaphorical putting him on by faith, through which we received pardon of sin, and his spirit to dwell in us by faith? Metaphors, you know, are always used to represent something, that has, does now, or shall hereafter, exist. The substance then of the above figures in baptism are these, Christ did actually die for, or by sin once; he was actually buried in Joseph's sepulchre; he did actually rise again from thence, no more to die; by all of which acts he became the author of eternal salvation to all them who obey him. Christ is the first born of every creature; the first born from the dead; the first born among many brethren. In all these appellations with direct reference to his resurrection from the dead. How was he born from the dead; was it not by the power, or glory of the Father? The spirit of God? and the power of God? these are the same. So all, who believe these things by the testimony of the same spirit, (which is truth) are kept by the same power, unto the like salvation; Christ the first fruits, afterwards, they that are Chrits's at his coming. Then we shall have actually put on Christ; mortality is now swallowed up of life; we shall be then like him, and shall see him as he is; we can tell then whence he cometh, and whither he goeth.

When we take this view of the subject, we see a way that millions of millions of the sons, and daughters of men may be born of the spirit, and enter into the kingdom of God, who never heard of baptism.

I have much more to say, but shall defer it until I hear from you.

I remain your brother in the best of christian feelings.

MATTHEW ELDER.

REMARK.

THE subject discussed by our old brother Elder, was communicated by him to me some years ago. We are glad he has introduced it to the public for examination, of which it is worthy.

It is hoped that we shall receive short communications for or against the ideas suggested by him in the piece above; and that such communications may be written in the spirit of the gospel. I forbear making any remarks on his ideas at present.

EDITOR.

"We never do evil so thoroughly and cordially as when we are led to it by a false principle of conscience."

DEAR BROTHER STONE—By inserting the following paragraphs you will confer a favor on many brethren. I ask a place for it also as an individual; as an *introduction* to some remarks on the subject of, "Ordination," which I hope to have prepared for the next number. I shall endeavor to be as courteous, as christianity, and the love you know me to possess for you requires.

Your brother in the hope of the gospel.

PHILO CHRISTIANOS.

Of Churches observing the Lord's Supper without Elders.

[SELECTED FOR THE MESSENGER.]

"WHERE christians fully agree about what the Scriptures say of the Elders' office, it is likely there would not remain the least difference as to churches eating the Lord's Supper without Elders, and before they have obtained them.

As in growth in grace, our progress is promoted, the old man crucified, and every corrupt sentiment, and lust destroyed, in proportion as we increase in our knowledge of Jesus Christ, so in our fellowship in the gospel. As far as we see from the word of God, what the first churches were, the antiscriptural ideas we have entertained of churches, and of divine institutions, give place to the form; the decency, & the order which occupied the Apostle's minds when they gathered churches, and gave them the ordinances to keep as the Lord had commanded them, the Apostolical church order, and steadfastness of faith in Christ, are closely conjoined, and we cannot have a scriptural view of either, at any time we attempt to separate them: ii. chap. Col. 5, 6. It would appear then, that the question, whether a church should observe the Lord's Supper without Elders, is decided, by considering what the first churches *were* before Elders were appointed over them.

It must be granted, that a church gathered together by an Apostle, was an assembly in a certain place, met together for their mutual edification, in the way of the Lord; an assembly, whether great or small, supported from the world by the faith of the gospel, that they might observe all things which Christ commanded them as his peculiar people. Such an assembly was called a *Church*, before Elders were appointed: Acts xiv. 23. Nor was a great number necessary to constitute a church. Whoever in a place believed the gospel, without regard to any consideration but their being the disciples of Jesus Christ, assembling to observe his ordinances, were the church of Christ at that place. It seems

evident that our Lord gives directions, Mat. xviii. 15—20, to the smallest number that might thus meet in his name.

We may fairly infer from this passage, as well as other parts of the word of God, that, were only two christians in any place, such as on shipboard, or similar circumstances, in which it was impossible for them to observe the ordinances with a larger society, they ought to commemorate the *death* of Christ on the first day of the week, as well as his resurrection. In so doing, they might depend on the presence of Jesus in the Supper, as much as in any other ordinance. This I conceive is the duty of the smallest number of believers in any place. Where there are but a few christians, it is common to find them at a great loss what to do. Let them meet together on the Lord's day, and attend to his ordinances. He will add to their number, and bestow on them every necessary gift for their edification.

The idea, that it needs a considerable number to constitute a church, and that this number ought to be what is called regularly formed, blinds the minds of christians with respect to what they ought to do. Their formation, and duty are evidently pointed out in these words by Jesus Christ. "Where two or three are gathered together in my name, there am I, in the midst of them." Nor is there any other *formation* of a church mentioned in scripture, than the disciples in a certain place met to observe the ordinance of the Lord.

We do well to recollect, that when the Apostles gathered together a church by the preaching of the gospel, that church had not to unlearn the many antiscriptural ideas which christians now have concerning the Lord's Supper. It is true the Jewish believers had to divest themselves of their erroneous notions of the law of Moses, and the Gentiles of ther heathenish opinions; but both readily received the ordinance of the New Testament as the Apostles delivered them, on the same authority that they believed the glad tidings of salvation. It must be granted that *before* the first churches obtained Elders, they met together for prayer, reading the scriptures, and even for discipline, or, in a word, to observe every ordinance of the Lord which they could observe. It remains then to be answered, why not observe the Lord's Supper? Let us again call to mind what an Apostolical church was before the appointment of Elders; a company of believers ready to receive and do whatever the Apostles commanded in the name of the Lord. Take for example the churches at Antioch, Lystra, Derbe, and Iconium, gathered together by Paul, Barnabas, which as we have already shown remained considerable time with-

out Elders: Acts xiii. and xiv. There were churches, which so far as we can learn, had no such superstitious notions as men now entertain of the supper, and if it must be granted, that they were churches of Christ before they had elders, and that they met together for their mutual edification in attending to the ordinance of the Lord, which must have been the case in order to their obtaining of Elders, the question is *what did they do* for their mutual edification? Undoubtedly they conducted their worship as the Apostles enjoined them. Here a great many doubtful questions may be proposed about what they did, and what the Apostles commanded to be done. One thing is certain that elders could not be obtained answering to the Apostolic description of them: 1 Timothy i. 3—7. Titus i. 6—9. without attending to divine institutions. Can any one suppose, that they met in the name of the Lord Jesus Christ, and yet neglected any ordinance of his, knowing it to be such, and which was in their power to observe? Or did the Apostle gather disciples together in any place without informing them what were their duties, and the institutions of Christ in their assemblies? The Apostles surely did as our Lord commanded them: Matthew xxviii. 19, 20. After having brought men to the knowledge of the truth, they taught them to observe all things whatsoever he had commanded them.

Let us then conceive of an infant primitive church, assembled in Christ's name, with Paul, and Barnabas among them. We know these Apostles for the most part could not remain long with them; they were either driven from them by persecution, or duty called them to another place. Nor could they obtain elders; for it did not yet appear who among them were fit for that office, there had not been a sufficient trial of their gifts for teaching, and ruling. Now, is it granted, that while the Apostles abode with them, this infant church would attend to every ordinance which the Apostles enjoined, and of which they set the example; and can it for a moment be doubted, that the Apostles did not teach them every ordinance? Would they tell them of prayer, and reading the scriptures? Can we conceive that they did not also inform them of the Lord's day? Their assembling together on that day, and the end of their assembling, viz. the commemoration of the resurrection of Christ? And is it possible to conceive, that the Apostles met with the infant church on the first day of the week to commemorate the resurrection of Christ, and did not deliver to that church the ordinance of the supper in commemoration of his death? (*To be continued.*)

"See that ye Fall not out by the Way."

ALL who love the Lord Jesus in sincerity, and truth are brethren, members of the same family, and have espoused one common cause; and it is infinitely important to religion that Christians of different denominations should exercise love and forbearance to one another, for we are told that love is the fulfilling of the law. In this happy land of civil and religious liberty, there are various sects who are all in their own way striving to do good, and to communicate, and wherever we hear that, a blessing has followed their labors, we ought to wish them God speed.

Philadelphian.

UNION OF CHRISTIANS.

EXTRACT from a sermon delivered in Madison Ia. by Rev. Andrew Wylie, D. D. President of Indiana College.

"It would greatly tend to promote the purity as well as the peace of the church, if her public teachers in all the different denominations should, as with one consent, avoid the points of sectarian peculiarity, and, both in their public ministrations, and private intercourse among their people, insist more, than any of them do, on the great matters of personal piety, and social duty. The religion of Christ is eminently practical. 'Why call ye me Lord, Lord, and do not the things which I say.' Nothing is revealed to us in the Bible simply to be believed. Every thing is in order to practice. And it is worthy of observation, that wherever the spirit, and power of true piety prevail, there is no disposition to indulge in sectarian disputes, or to magnify sectarian differences, or to cherish sectarian feelings. The convinced sinner, whose mind is absorbed in the question, 'what shall I do to be saved?' and the experienced christian, fighting the good fight of faith, or dying in the triumphs of hope, turn away in disgust from those speculations, which inflame the passions of the sectarian zealot. The active philantropist regards them not. It is the idle mind that seeks to amuse itself in vain speculation, and empty theory."

NOTICE.

OUR general co-operating meeting will commence the Friday before the fourth Lord's day in May at the Court house in Jacksonville. Brethren throughout the state, are invited to attend, especially the preachers.

Paris, Missouri, March 1, 1835.

BROTHER STONE, there will be held (no preventing providence) a four days meeting, at Dover meeting house in Randolph county Mo. commencing on the first Friday in June next. At which meeting the brethren contemplate selecting one or more Evangelists, to spend the whole of their time in teaching the word of eternal life. Please insert these few lines in the "Christian Messenger." We heartily solicit the brethren in Missouri, generally to meet with us, if practicable, if not, to send letters from the churches, stating whom they prefer as Evangelists, and how much they will contribute to the support of those selected.

THOMAS THOMPSON.

My friend and brother Wm. Rawlings of Stilesville, Ia. writes me that a communication of his to us was neglected. For this he must excuse me; for the bustle of moving, and settling, deranged our affairs, and his piece was mislaid. I assure him, and the public that in my last remarks on his former communication, I did not apprehend his meaning, as I then expressed a doubt, and as he has convinced me since that I was mistaken. B. W. STONE, Editor.

RECEIPTS SINCE LAST NUMBER.

MISSOURI.—*Independence*, James Lovelady $5 for vol. 8 (not 9 as stated in last number.) *Clarksville*, W. Watt 7, 8, and 9. T. Batton, and A. Melone for 9.
INDIANA.—*Attica*, J. Kinkennon for self 7, 8, 9; for U. Sarjent $2 50 for 7, 8, and $1 for 9; for A. Wilson $2 50 for 7, 8, and $1 for 9. *Spencer*, T. C. Johnson for I. Snoddy, J. Johnson, Wm. Dunning, T. Howe, and D. R. Eckols.
VIRGINIA.—*Battletown*, Thomas Allen for 7, 8.
ILLINOIS.—*Jacksonville*, Eliza Curle 9; C. Drake 4, 9; D. Smedley 8; I. Nevins 9. *Carthage*, S. D. Black 9; Wm. K. Lindsay paid me $1 for C. Advocate.
KENTUCKY.—*Paris*, D. Cline 9; M. Ashford 9; E. Speaks 9; W. Wainwright 9. *Lancaster*, Elder T. Smith for self; J. Burditt, M'Gee; Best; Dan O'Bannon for 9.
OHIO.—*Cincinnati*, J. R. Jackson 9.
MICHIGAN.—Wm. Smith $2 for 9; I. Wolworth 9
TENNESSEE.—*Columbia*, Judge Mack for Jenkins 2; for Wm. Mack, John Mack, and R. Wortham for 9. for Feris one volume.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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THE CHRISTIAN MESSENGER,

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ADDRESS

TO THE

PEOPLE OF THE UNITED STATES

ON SLAVERY.

(*Continued from page* 88.)

Many objections to the immediate abolition of slavery have been brought forward, which, like the one already mentioned, the alleged contentment of the slaves, only require a fair and thorough examination, to be defeated or converted into auxiliary arguments for emancipation. It has been said, the slaves are not prepared for liberty. But it is clear that the first step toward civilizing and christianizing the negro is to acknowledge that he is a man, whose confidence we have to gain by confessing that we have wronged him, and endeavoring to repair the injury by abandoning forever the inhuman principle that man can hold property in man. It has been said that the slaves, if suddenly emancipated, would use their liberty for avenging their past sufferings upon the masters. But it would be strange indeed, if the standing army and the militia, the whole power of this coun-

try which has hitherto secured the unrighteous authority of the master over the slave, should not be able to uphold the rightful dominion of the law over the freeman. It seems stranger still to suppose, that by an unaccountable perversion of the most natural feelings, the colored man who has no cause for hatred & desire of revenge against the white man, except the fact that he holds him in slavery, should hate, & desire to revenge himself upon him, for restoring him to liberty. Whatever strange kind of speculation may lead men to expect that love should begat hatred, this surely is not the logic of the human heart.

The history of the past, as well as the experience of our days, does not record one instance in which the immediate abolition of slavery has stirred up the freed man to violence, outrage and war. Within the remembrance of this generation, slavery has been abolished in St. Domingo, in the republics of South America, and recently throughout the vast empire of Great Britan. Different modes and forms of emancipation have been tried. In some cases, the enjoyment of perfect liberty on the part of the slaves has been preceded by an apprenticeship; in others full liberty has been granted at once; in some instances portions of land have been allotted to the negroes; in others they have been left without any means of support but their personal liberty; in others a part of the produce, or certain days in the week, have been secured to the free laborers remaining on the plantations. In all these instances, in which a whole state has abolished slavery, and in many others in which the comparative value of free and slave labor has been tried on a smaller scale, the safety and superior advantages of immediate abolition have been fully established. Great light has been shed on this subject by the report of the committee appointed by the House of Commons, on the extinction of slavery in Great Britan. The confident anticipations of many of the witnesses who were examined by the committee as to the safety and desirableness of that great national measure, for both masters and slaves, have already been verified, so far as the short time that has elapsed since the actual enfranchisement of the British West Indies has enabled us to judge of the results of this great measure.— Already several islands have petitioned the government, and have obtained permission to substitute full and immediate abolition for the system of apprenticeship, which had been devised as an intermediate step from servitude to freedom; because it soon became evident, that the full advantages of a free labor system cannot be realized by any scheme of demi-servitude.

A thorough investigation of the much disfigured history of St. Domingo, which has been so often held out as a fearful warning against all attempts at immediate abolition, bears the most decided testimony to the safety of this philanthrophic measures. Indeed, the history of Hayti speaks more strongly in favor of this cause, than the most sanguine abolitionist could have expected. For it is proved by competent eye witnesses,* that after the fearful contest which raged in that island from 1791 to 1793, and which from a civil soon became a servile war, and ended in a complete obolition of slavery, the slaves as soon as they were declared freemen, instead of trying to avenge the cruelties they had suffered, quietly returned to their plantations. There they continued to work as free laborers for a fourth part of the produce, besides having two days in the week entirely to themselves. And this cultivation of the land on shares proved so successful, that the island was fast advancing towards its former prosperity, when in 1801, Buonaparte conceived the inhuman and insane plan of reducing the enfranchised islands again to slavery.

In Guadaloupe, which had been quiet and prosperous in her freedom as St. Domingo was, the ruthless conqueror succeeded in restoring slavery, after the most fearful and bloody resistance, But he failed in St. Domingo. And if we would rightly estimate the *result* of this great struggle from servitude, discord, and anarchy, to liberty, law, and union, we must consider that during the continued warfare which did not wholly cease until 1820, the whole island became one republic, the arts and habits of peace were almost entirely abandoned, and the expensive works for cultivating the land on which the amount of exportable property greatly depends, were destroyed. We must consider also, that the natural disposition of the people inclines them to secure by moderate labor the necessaries and comforts which the rich soil easily affords, rather than to strive and toil for wealth and commercial eminence. Again we must consider, that the industry of that island is kept down by the support of a large standing army to prevent invasion, and by an enormous national debt to France. Under all these circumstances, which have necessarily reduced the produce, the exports and imports of St. Domingo, and affected the character of its inhabitants, if we consider that the population, which in 1804 amounted to about 400,000, had increased, according to the official census in 1824, to 935,-

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*See particularly the French works of La Croix and Malenfant.

335, and if we look upon the amount of freedom, security, and prosperity enjoyed in that island—we cannot help seeing in the whole unprecedented history of St. Domingo, a most satisfactory evidence of the safety and expediency of immediate abolition, even under the most unfavorable circumstances.

That the Africans will not work from any better impulse than the cart-whip, is an assertion so often refuted, that it is not worth while to dwell upon it. It is indeed not improbable, that the long continuance of slavery has degraded many so deeply as to require some impulses besides those of selfinterest, honor, and family attachment, to stimulate them to honest industry; some legal restraints to prevent those who by a sudden act of abolition are made masters of their time, from abusing it to the injury of others as well as themselves. Laws may be necessary like those existing in Hayti, which compel idlers and vagabonds, all those who cannot show that they possess the means of an honest subsistence, to cultivate the earth for their living; as in many parts of our country also, paupers are compelled to labor for the sustenance provided for them by the community. But the practical importance of these laws will continually decrease, as the natural effects of freedom supplant the artificial resorts of slavery.

The loss of property, growing out of immediate emancipation, has been urged as another objection to this measure. The general ground of this question, the comparative advantages of free and slave labor, have been so clearly demonstrated by scientific and experimental investigation, that few, if any, remarks are required on this subject. It would seem superfluous to prove in detail, that the master, the planter in particular, must be benefitted by the change of a slave-labor for a free-labor system. It frees him from the necessity of purchasing cultivators for his land, the price of which must rise in proportion to what he saves by not being obliged to buy *men*, in addition; he is not at the risk of losing part of his capital by the sickness, or death, or escape of his slaves; he has not to provide for the sick, the children, the aged, except so far as they may have to be taken care of by the community. Instead of depending on labors, whose interest it is to do no more work than the fear of the whip can induce them to perform, and to pass themselves off for being as unprofitable as possible; the employer of free labor has the choice of laborers, whose interest, whose heart and will are in their business, and whose reputation for efficient usefulness is at stake. Instead of finding it for his advantage to debar his slaves from all knowledge, save what con-

cerns him as a domesticated animal; instead of doing violence to his own nature by degrading that of his slave, the master or employer will be prompted both by his earthly and his spiritual interests, to promote the intelligence, the self respect, the love of truth and justice, the religious principle in the free labor.

These considerations are sufficient to show that universal and immediate emancipation must, in general, prove eminently beneficial, both to the slaveholder and the slave. Cases of individual suffering, which are incidental to every plan of reform, will be easily remedied. But although the economical advantages of this reform are evident, it should never be overlooked that justice demands the immediate abolition of slavery, whether it be for the advantage or disadvantage of the slaveholder. Instant and preserving exertion to remove from the present, and to avert from every future generation, the crime and the misery of oppression, is all that we can do to atone for the past, and to wipe off a part of that fearful reckoning, which awaits us all at the bar of eternal justice.

There is one more object to the promotion of anti-slavery principles, which operates as a powerful check upon many of our fellow-citizens; although we confidently believe that if they would subject it to a thorough examination. they would see in this very objection the strongest argument for promoting the abolition of slavery in our country. It is said that the Constitution and the Laws of the Union acknowledge and secure the existence of slavery, in every State in which it is not prohibited by the State itself, as well as in the District of Columbia, and in several of the Territories. Hence, it is argued, that the agitation of this question in the free States, is an improper and dangerous interference.

It is true indeed, that the constitution as it is generally understood, though it no where speaks of slavery, is made to read so as to secure a power which, according to the principles of the Declaration of Independence, cannot be rendered just, by any decree or act of government. It is true, that the slave escaping from bondage in one State, finds in every other, even in those States in which slavery is by law prohibited, a powerful co-adjutor of his master, in every judge or competent magistrate of the Union, who is obliged to deliver him up to the pursuing owner, however his own conscience may revolt against this official support of legal tyranny. It is true, moreover, that a standing army is kept and paid by these United States, chiefly for the protection of that special branch of industry in one part of

our country which is proscribed in every other. It is true, that in case the slaves should assert and insist upon the rights solemnly ascribed to them, in common with all other men, by the Declaration of our Independence, not only the army, but in case the army should prove insufficient, the militia, the whole people of these United States, are bound by law to assemble under the very banners under which they once achieved liberty for themselves, to put to the sword men who dare to claim the same inalienable rights. It is true, that a bargain, agreed to by the free states, entitles the slaveholders to send, in addition to the representatives to which their own number entitles them, twenty-five others to represent a portion of their population, which by their own laws are accounted a part of the *live stock*, together with horses and cattle. It is true, that in some of the Territories as well as in the District of Columbia, over which Congress has an absolute and exclusive right of legislation, slavery has a legal national existence and support. It is true, in fine, that Congress, being invested with constitutional power 'to regulate commerce with foreign nations and among the several states,' although it has branded as piracy the foreign slave trade, still tolerates the domestic traffic in human beings, which is characterized by the essential attributes of the middle passage. By means of this traffic, the produce of the slave-breeding is conveyed to the slave-consuming states, and the various wants of the slaveholding community are continually supplied. Nay, the seat of Congress, the capital of the United States, is the centre, the very heart of this traffic, drawing fresh supplies from different quarters, and sending them to every part, to nourish and support the system.

The fact then on which the forementioned objection to anti-slavery movements is grounded, is incontestable. It is true that slavery, as it exists in our country, is supported by law, and by the constitution as it is generally understood. But can this be considered as a reasonable objection? Ought it not to be to us the most powerful inducement, to use every means which the constitution has left us, to remove this fatal inconsistency with the vital principle of our social institutions?

It is not our object now to enquire whether a law can be deemed valid, if it is contrary to the inalienable rights of man; particularly when these principles and rights are solemnly acknowledged by the sovereign will of the people as the supreme standard and test of the validity of any law. We only ask the people of the United States to consider what bearing that clause in the constitution which author-

izes slavery, has upon the Declaration of Independence.—The words of the only article which is understood as securing the claims of the slave-owner (Art. IV. Sec. III. 3.) are these: 'No person held to service or labor in one state under the laws thereof, escaping into another, shall, in consequences of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due.'

(*To be continued.*)

Of Churches observing the Lord's Supper without Elders.

[SELECTED FOR TRE MESSENGER.]

(*Concluded from page* 94.)

Is it moreover granted, that while the Apostles remained with this infant church, they would observe *all* the ordinances? Well then, by what rule would this church neglect any one of them, when the Apostles were necessitated to leave them? We know that at Antioch, Iconium, Derbe, and Lystra, they had no elders till the apostles again visited them, which was some considerable time after those churches were gathered together, which time was absolutely necessary to ascertain who among them possessed the qualifications fitting them for the Elder's office. Would any of these churches, in the Apostles' absence, neglect any ordinance of the Lord which the Apostles had taught them and of which they had set them the example? Would they commemorate the resurrection of Jesus on the first day of the week? Would they assemble together? What would they do? I rather ask, what would they not do that the Apostles had commanded? Must it be granted that they would pray and praise, and exhort, and rebuke, and even exclude, if need required? By what rule is it then, that they would obey any ordinance of the Lord, and not observe the Supper?

What was in the Supper, in the view of the primitive church, met together without elders, more than in any other divine institution? They would certainly pray, or observe any other ordinance, in the same name in which they ate the Lord's Supper; for as yet the anti-scriptural notions of the supper had not time to work.

To me it appears manifest that the first churches must

have attended to the ordinances of the Lord before they had Elders; for this was absolutely necessary to the obtaining them. It was undoubtedly by going on together; in observing all things whatsoever Christ had commanded them, that he qualified persons proper, to be chosen for the Elder's office. By attention to all the divine institutions, those members of the church who excelled in respectibility, wisdom, and gifts for teaching and ruling, would appear. Nor could they be made manifest in any other way, but by the mutual exercises of the gifts of the brethren for edification.

To suppose that the first churches neglected the ordinance of the supper, or any other institution, till they had Elders, is evidently to put Elders before churches, and before the mutual exercise of the gifts of churches; and this instead of being scriptural, is contrary to the nature of things, and to every idea the Scriptures give us of a New Testament church.

But let none urge, that this reasoning is calculated to induce churches to neglect or despair the Elders office. I am well persuaded, that the Apostles taught the infant churches the nature, duties, and end of the Elders office, and led them to look to the Lord for gifts to be bestowed on those whom he might choose for that office. But to teach a church to neglect any ordinance because they have not Elders, is the way to keep them from obtaining them; on the contrary, to instruct them to observe all the Lord's ordinances, and thoroughly to exercise their gifts to edification, is the direct way to obtain pastors after the Lord's own heart, who shall feed his people with knowledge and understanding.—Jeremiah iii. 15.

That we have no express precept or example in Scripture on the subject of churches observing the Lord's Supper without elders, is indisputable; but we are certainly to receive with submission the will of God, in whatever manner he chooses to convey it to us; and if any rule of conduct is fairly deducible from scripture, though not conveyed to us in so many words, we ought to follow it. In many instances we act on this principle, and without admitting it, we must be often completely at a stand. The Scriptures so far as I know, are silent as to churches holding communion in prayers, as well as in breaking of bread without Elders; yet if they attend to none of these things what could be the purpose of their association. The Scriptures are also silent as to their exercising discipline, either in admission, watching over, or exclusion of members previous to their having Elders; and yet without this their association as christian societies, united together, and abiding in the

truth, must be void. Any arguments which may be used against churches observing the Lord's Supper without Elders, are equally conclusive against their observing any ordinance at all; and are even hostile to the very existence of churches, unless, as was said before, Scriptural order be reversed, and Elders exist before churches, which is absurd.

Besides, to suppose that a church may attend to other ordinances without Elders, and not observe the Supper, is to give a place to that ordinance above others; a place which the Lord has by no means assigned it. If it must be granted, that the churches gathered by the Apostles were sometime without Elders; that this was necessary in the very nature of things, till the Lord qualified some among themselves to take the oversight of them; that in their fellowship in the gospel, they must have prayed together, read the Scriptures, exhorted, rebuked, and even excluded if necessary; that all these things were done by the gifts which the Lord bestowed on them for edification, which gifts must necessarily have been exercised before they knew who among them could occupy in the Elder's office: and was there a something in the Lord's supper, which they could not do? The question is of the utmost importance. Is there any thing to be done at the table of the Lord, which any brother, who can give thanks for a crucified Savior, and repeat the words of the institution, cannot do?

But to suppose, that none but an Elder can administer the Supper, is not only giving a superior place to that ordinance, but attributing some sanctity and power to an Elder which the scriptures do not warrant. It is perhapse worthy of notice, that the phrase *administering the Supper*, does not coincide with the language of Scripture on this subject. There we read of the disciples "continuing in breaking of bread"—"coming together to break bread"—"coming together to eat"–"coming together into one place to eat the Lord's supper:" Act ii. 42. 1 Cor. xi. 20—33. So soon as a church conceives that their pastors are given to them the symbols of Christ's broken body and shed blood in other way, than each individual member gives these sembols to each other, they are certainly attaching some improper idea to the Elder's office. Pastors are undoubtedly teachers, rulers, and guides, in virtue of their office and qualifications for it; but their presiding at the Lord's table, is to be looked upon in no other light, than their doing so in any ordinance, in which even they themselves may not actually engage, but only call forth, and direct the gifts of the churches, as is done in the progress, and exhortations of the brethren.

If churches scruple to receive the Lord's Supper, except when they have what is called an *ordained minister*, it cannot but be, that they entertain ideas repugnant to the word of God, both with respect to the Supper and the Elder's office. To those not carried away by a pre-conceived notion of the superior sanctity of the Lord's Supper, and Elder's office, it must be very evident, that these can be no good reason for a church abstaining from the breaking of bread without Elders, any more than in the case of any other ordinance of the Lord.

Ballantines essays on the Elders Office.

Jacksonville, Ill. May, 1835.

Brother Badger:—From the Christian Palladium, edited by you at Union Mills, Montgomery county N. Y., I find you have unsheathed the sword in war against *Campbellism*. May God speed your efforts in cutting down, and destroying every *ism*, not recognized in the scriptures. But would it not be well to be guarded, lest while you root up the tares, you root up the wheat also. Your thoughts on combatting popery well apply to the combat in which you are now engaged, and it is hoped, will correct any aberration from right. "Take the sword of the Spirit."

Before I enter upon the sebjects in view, I wish to premise a few thoughts. In every society there are officious, troublesome, selfconceited, and zealous ignoramuses, who are always clamorous on certain peculiarities, in which are encircled their whole stock of knowledge and religion; and if any should demur against any dogma within their circle, they are denounced and proscribed as deluded errorists.—Within their narrow circle forbearance, meekness, and gentleness are not to be found. These are the troubles in Israel; these are the men that disturb the peace of Zion, and keep her children apart.

In every society there are men, who are considered as oracles, as infallible as his holiness at Rome. Whatever such men utter, right or wrong, is trumpeted abroad by subalterns as the truth of God, and urged with Apostolic zeal upon the world. These men are perfect nuissances in society, and are good for nothing.

In every society there are good men, whose only fault is, that they have more zeal than knowledge; and there are others also, who have more knowledge than zeal. The religion of one is like an ice-berg; that of the other like a blaze

of straw; the one is near a kin to cold Philosophy; the other to Enthusiasm. Each of these is an extreme from truth, and the advocates are equally hurtful to the true interests of christianity.

I now come to the object of my address to you. From several sources I have taken up the idea, that the Christians of the east have believed, and do yet believe, that the Christians of the west have abandoned their former ground of profession, and have joined the Campbellites, or Reformers, so called. Under this impression when they wield the sword against the Campbellites, they make a thrust at us also, as their common enemy. My dear brother, we have so frequently contradicted this statement, that I am almost ashamed to do it again. But this address is designed for our brethren in the east. I do therefore request you to to give the whole of it a place in the Christian Palladium for their information. Any remark you may make shall at your request have a place in the Christian Messenger. I will state facts in definite language.

1. More than thirty years ago, we took the Bible as the only rule of our faith and practice, all other creeds and Confessions of faith as authoritative being rejected. On this ground we stood, & advanced to victory into the thick, & appalling ranks of opposers. On this ground we yet stand, more firm and unshaken, as time and experience prove its excellence. By this book we learn to correct our errors in doctrine and practice, and by it we grow in the knowledge of God, and of Jesus Christ his only Son. The views we had of this book then, we yet retain as true. I will once more advert to them, believing them, still to be important.

1. Suppose God from Heaven should hand to me a poor sinner, the Bible, and say, take this book, read it, understand it, and obey it, and you shall be saved; if not, you shall be damned. He adds, I know you cannot understand it, you cannot believe it, you cannot obey it, until I give the Holy Spirit to enlighten, quicken, regenerate and save you. In this case the Bible to the sinner would be useless; the end put before the means. To be consistent, the sinnre would not act at all, but wait for that non-descript operation, if it be ever given. This is all uncertainty.—Thousands perish on this ground.

2. Suppose God from Heaven should hand me, a poor sinner, the Bible, and should say, Take this book, read it, understand, believe, and obey it, and you shall be saved; if not you shall be damned. He adds, Expect no other aid, or help from me. By reading, understanding, believing, and obeying what is contained in this book, you are to save

yourselves. This would drive the poor sinner to activity; but he could not, to be consistent, pray, he could not expect that God would give him any thing more than the Bible, he could expect no divine operation in him, or on him he could not believe that God will notice him as he does the sparrows, to protect, support, and defend him, or his family, and friends. This is a gloomy religion, and cuts off all communication, and sweet intercourse with God. It may suit a philosopher, and please his mind in his speculations; but a living christian would languish and die under its blighting influence.

3. Suppose God should hand me from Heaven the Bible, and should say, Here poor sinner, take this book; read it, understand, believe, and obey it, and you shall be saved. It is written in a plain style, and therefore can be understood; it affords you sufficient evidence to believe it, and presents sufficient motives to engage you to do it. Believe and obey it, and I will give you the Holy Spirit. You will find in this book many great and precious promises, and you are authorized to ask, and you shall receive. I will give you grace and glory. Here every thing is just suited to the poor sinner's case. This is the plan I have accepted, and stated to the world one third of a century past, and still I rest upon it as truth, and so do my brethren, as far as I know them. Some may be vascillating.

2. Fact. It is also a fact, that about the same period, we from conviction took the name *Christian*, which name was given to the Disciples by divine authority. For this name *alone* we have ever contended, and yet cleave to it with warm affection, to the utter exclusion of every other. If any prefer to be called *Campbellites*, we do not. If any prefer the name *Reformers*, we do not. If any choose the name *Disciples*, we do not. *Christian*, and *Christian* alone, is our name. *Campbellites* is a name of reproach, owned by none, but I am sorry to say, that some call themselves *Reformers*, and *Disciples*, who yet prefer the name Christian. I will never be the member of any church, which is not called the Church of Christ, and who are not called Christians.

3. Fact. With Alexander Campbell I am acquainted; I believe him a great and good man; a christian. But I do not attach infallibility to him, nor to any other.

"To err is human." Such men have, most commonly, done injury to the world. They are to be watched with strict attention, lest our ideas of their greatness, and goodness, should cause us without examination, to receive their errors. All the religious sects have watched brother Campbell's course with an eagle's eye. They have discovered in

him many things, which he never discovered in himself—they have imputed to him many errors, which he never uttered; misrepresented many truths, which he has ably advocated, and gave a deep color to unguarded expressions which he has made. We ourselves agree not on every point with brother Campbell, and he in the same points differs from us. What then? Shall we not fraternize? Shall we not unite as christians? Shall we quarrel about our difference of opinion, like the world before us? Shall we love each other less? No: We are determined that diversity of opinion shall not be a bar to christian fellowship. I stand on the old grounnd, the Bible, to acknowledge every one to be my brother, sister, and mother, who *does* the will of my Father, who is in Heaven. To do otherwise is antiscriptural, and sectarian; from which may the Lord preserve us all! You seem to have two particular doctrines in view in your opposition to A. Campbell; one is that 'water baptism, is the *only* instituted duty (required) of God, in which the sinner can find remission of sins"—and the other is, the denial of any operation of the Spirit on the heart, farther than the word of the Spirit operates. Whether these be the opinions of A. Campbell, I shall not pretend to determine. I have heard them advocated by some of his friends. But I am certain, there are none, who say as brother Marsh states, that baptism is the *only* duty. They universally in my knowledge, hold faith and repentance as absolutely necessary in order to remission.

Some do say, there is no remission without immersion. With brother J. Marsh, I have thought, spoken and written differently. For this I have been censured; yet these same censors reluctantly acknowledge the truth of my opinion. If I never had christian experience, and remission previous to immersion, I have never had them since, & were I convinced of this as fact, I should be forever shut up in desperation, and should consider religion a dream, an empty show. Yet I cannot but believe this doctrine of baptism, in connexion with faith, and repentance, for remission of sins, or salvation, to be a scriptural truth. I cannot overset it; nor have I yet seen an argument against it, as heavy as a straw; Must I, therefore, be accounted a heretic, unworthy of christian fellowship? Must I be stigmatized a *Campbellite*, because I preach, and practice it? In fact: many years before I ever heard of brother Campbell, I with several more preached, and practiced it, as many living witnesses can testify. I speak not this for self-glory arising from priority of sentiment, nor to detract from another, what is justly claimed. Is it not a pity, that Christians should indulge in

hard feelings, and divide churches, and break the dearest ties of friendship, and brotherly affection, on such grounds? poor, weak, selfish creatures we are! Self-interest, and honor have too much influence.

With regard to the operation of the spirit, I need say nothing more. In this doctrine I am unshaken, and have commonly been from the beginning of our departure from man-made creeds. I have been afraid that many are speculating on this important subject, and are endeavoring to form a system of theological, vain philosophy. This is done by many honest, good men, in order to avoid the fatal error of those, who view the scriptures, as not being the foundation of faith, repentance and obedience; but who maintain that the Spirit in his divine operations on the sinner's heart, is the true foundation of them. We have sufficient proof in the Bible to show this to be false, and that we receive the Spirit through faith, and obedience; and that true faith is founded on the word of the witnesses, the Apostles of the Lord and Savior. I have said, that I had rather enjoy the Spirit, dwelling in me one hour, than to dispute about the mode of its operation a thousand years. What can we, with such limited minds, comprehend of unrevealed things? It is enough for us to believe that we receive the Spirit through faith and obedience, and that the disobedient unbeliever has no scriptural authority to expect it. "We are witnesses of these things, and so is the Holy Ghost which God has given to them that *obey* him." Acts v. 32.

I am not one of those, who believe that new revelations are made by the Spirit to any man *now*, or that new light is infused into the mind by the Spirit. Yet I do most assuredly believe, that christians, or obedient believers have an unction from the Holy One, by which they know all things needful to know, and the same anointing teacheth them of all things. They know the Father and the Son in their divine character, and perfection, and all things pertaining to Godliness, in a manner the world of disobedient unbelievers know not. But I pretend not to philosophise on the subject, lest I bewilder myself, and them that hear me. I would humbly ask those in this bewildered state, whether they have the spirit of grace and supplication? Whether they delight in secret prayer? Whether they collect their families morning and evening for family worship? Whether they take delight in meeting in public worship with their brethren? Whether they have such love for the souls of men, that their pity yearns over them, and their souls are engaged in fervent supplication to him that is able to save them? and do they feel the spirit of denying themselves, and of sac-

rificing their goods for the salvation of sinners? If not; "Repent, and do your first works."

4. Fact. There was a large Christian church in Georgetown Ky. where I resided, living in peace, and gradually increasing. A few years ago, a few of the old Baptist church in the same town embraced the principles of the Reformers; they were few and had no house of worship in town. They were persons of piety, and influence. We had frequent conversations, and were frequently in worship together. John T. Johnson, their pious bishop and myself, believing we were on the same foundation, the Bible; believing that a diversity of opinion, if any existed, should not be a bar to christian union; being equally, and violently opposed by the sects around us, agreed with one another, and the two congregations also agreed, to unite, and co-operate in the work of the Lord; neither side was required to relinquish any opinion entertained by them. The effect of this union was electric; within one year we think, about 600 professed faith, and were baptized in the county. We united as co-editors of the Christian Messenger, and continued in perfect unanimity till I removed to Illinois. For the one faith, and for the one name we both contended.—We recommended to other churches to do likewise, and many followed the example. Now, my brother, did we do wrong. Does the holy word condemn it? Does not that word enjoin unity of Christians? If so, go and do likewise. In cultivating brotherly love towards all, you will be in a fairer way to conquer their prejudices, and reclaim them from error, than by all the opposition you can make, or by vaporing publications of victories obtained in holy combat. While we are wrangling, souls are dying; and our wrangles are food for scepticism, and a laugh to infidelity. Let us contend for love, peace and union. This is the religion of the Bible, compared with which, every other is vain.

In the spirit of brotherly love, now verging the grave, in the view of the judgment ahead, and of eternity before me, I write. As I have said, I wish my brethren in the east to know these things, and to be assured that we are yet *Christians;* and that we are willing to extend our union with Calvinists, and Arminians, who believe in, obey, and love our Lord Jesus Christ, irrespective of their opinions. May the grace of our Lord and Savior Jesus Christ be with you, and all the saints in Christ Jesus. Amen. B. W. STONE.

"The best way to revenge is not to imitate the injury."
" It is easier to avoid vice, than eradicate it. "

From the Cumberland Presbyterian.

UNION OF CHRISTIANS.

MESSRS. EDITORS,—After purposely remaining silent for several months, partly because I thought my oft repeated communications might weary both you, and your readers, and partly from a hope that some abler advocate would thereby be induced to occupy a place in your columns, to plead the holy cause of union among christians, I respectfully solicit to be heard again on this serious, weighty and very interesting subject. I know that some worthy religious persons vehemently oppose our liberal views, and strive to turn the current of public opinion against us. If we are wrong, I hope they will succeed, but if we are right, I feel assured they cannot. I would further remark, that, whether we are right or wrong, before success can crown their efforts, they must adopt a different course; they must show our errors (if such they be) in the light of scripture and reason. Merely to call us "*fanatics*," "*neologists*," "*no-sect-party*," will not do. An intelligent public will require, and must have, *proof* instead of *assertion*, and *argument* in the place of *ridicule*, before their verdict will be given against us.

A pretty thorough examination of the subject of christian union, has satisfied my mind, that God intends its accomplishment. I pressingly bespeak the serious attention of every candid reader to the following brief exhibit of this momentous subject.

1. *The Bible depreciates divisions among God's people as a serious evil*—"For whereas there is among you divisions, —are ye not carnal and walk as men?" "Now, in this that I declare unto you, I praise you not,—for I hear that there be division among you."

2. *The Bible condemns those who cause divisions*—"Woe be unto the pastors that scatter the sheep of my pasture, saith the Lord." "Now I beseech you, brethren, mark them which cause divissions—and avoid them. For they, that are such, serve not our Lod Jesus Christ."

3. *The Bible exhorts to unity*—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that there be no divisions among you; but} that you be perfectly joined together." "Stand fast in one spirit, with one mind, striving together for the faith of the gospel." "Let brotherly love continue." "Endeavoring to keep the unity of the spirit in the bond of peace.', "Behold, how good, and how pleasant it is for brethren to dwell together in unity."—"For ye are all one in Christ Jesus."

4. *The Bible cortinually speaks of the church as one*—"There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and father of all." "For by one spirit are we all baptized into one body." "Now ye are the body of Christ." "Christ also loved the church, and gave himself for it, that he might sanctify and clean it with the washing of water by the word; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish."

5. *All the figures, which the Bible uses to represent the church, convey the idea of unity*—Thus she is said to be, a 'mountain,' a 'kingdom,' a 'building,' a 'vine,' a 'fold,' a 'vineyad,' a 'family,' a 'duty,' a 'bride,' etc.

6. *Christ prayed that all which believed on him might "be made perfect in one."*

7. *Christ and his apostles, who certainly knew what the church ought to be, established but one "sect;" and sedulously guarded against "schsms in the body."*

8. *Prophecy looks to a time, when Zion's watchmen "shall see eye to eye"—when the Lord's house shall be established on the mountain tops, "and all nations shall flow into it"—when God "shall gather together into one, all things in Christ"—when the regenerated family of Adam shall all know God, "from the least to the greatest"—when perfect peace and harmony shall be restored, so that nothing shall hurt or destroy in all God's holy mountain.*

9. *God's people in heaven are one.* They are sweetly, and perfectly, and indissolubly joined together. "*Union*" and "*amalgamation*" are terms that create no alarm there. Why should not the church on earth copy the heavenly pattern? It is the will of God that his people should be one in heaven, and he has taught us to pray, "Thy kingdom come, thy will be done on earth, as it is in heaven."

10. *Christian experience is in favor of union.* Go to the young convert in his first love, before the contracting peculiarities of sectarianism have narrowed his enlarged soul within the limits of a party, and you will find him a warm hearted unionist. Even the cold and formal zealot of a sect; when he is visited with a time "of refreshing from the presence of the Lord," forgets his bigotry, his swelling affections embrace the whole church in fellowship and love, and, for the present, he too, is a glowing unionist. In the warm, cloudless sunshine of religious enjoyment, the atmosphere is too pure and heavenly for sectarianism. It flourishes only in the shade. Around the base of Nebo, it reigns, like a demon of dischord, urging its purblind vota-

ries to abandon, at least in part, the great work of spreading Christ's kingdom on earth, to engage in "envyings, strifes and divisions" among themselves. Would the evangelical denominations escape its gelid grasp? Let them press to the summit of the mountain. A clear view of the promised land will make their shackles fall—there will be an approximation of sentiments, and a flowing together of hearts. In plain language, if christians enjoyed the height of their privileges, earth and hell combined could not hold them asunder. Already have the limpid currents of liberal sentiment and brotherly affection broken forth from the hills of Zion. Their tendency is to the centre. In their onword passage, they will constantly increase in quantity and force, sweeping away every "refuge of lies;" and forming, by the commingling of their waters, an ocean of love; over whose tranquil surface "the old Ship of Zion" will gallantly bear her happy passengers to heaven.

CANDIDUS.

From the Cumberland Presbyterian.

RESPONSE TO UNITAS.

CHRISTIAN BROTHER,—I most cordially reciprocate the good feelings and wishes avowed in your communication, which appear to have come "free, unrestrained, and glowing warm from the heart." Our short correspondence has convinced me, that a free interchange of sentiments of different denominations, conducted in a spirit of love, candor and liberty, would exert a powerful non-sectarian influence, and give to the churches a centripetal direction. Candidus cannot be intimidated, so long as he believes the cause of union is the cause of God. With my present views, to plead that cause bears on my mind with the force of a moral obligation. It is true, I prefer my own denomination before others, and, until Providence opens a better way I expect, conscientiously to abide by its rules and regulations; but I greatly prefer a scriptural union among christians to it, and shall exert my best efforts to promote such union. I am no lover of controversy, and receive in a spirit of meekness, wholesome reproof. Still I think there are circumstances, under which defence becomes an imperious duty.

Take courage, my brother, and still let your heart pant for union; for the grand enterprise must be accomplished,

before God will convert the world. Thank God! it is even now in progress. Many of the religious movements of this age, like the converging rays of light through the sun glass, points to union of christians as their focus. The Holy Spirit has deeply engraved union in the minds of many honest, intelligent, warm hearted christians of different denominations. Light is abroad—inquiry is awakened—investigation has commenced—conviction will result—and action will follow. Soon the white banner of union, planted on the walls of Zion, will float in the breeze of heaven; and thousands, and multiplied thousands, of liberal minded christians will rally around it as their common standard—their unscriptural peculiarities will give place to the doctrines of the cross—the Redeemer's prayer will be answered; for his people will all be one. Then, and not till then, will all the world believe that the Father sent him to be their Savior. Blessed Jesus! enlarge the hearts of thy people, that they may flow together, and that the world may be saved. Amen. CANDIDUS.

An extract from the same Journal.

"We believe that all true christians will yet be united. The present generation may not witness a consummation so glorious; but so sure as the Bible is the word of God, so surely will all who are in Christ Jesus be encircled in the embraces of brotherly love. Sectarianism and separatism and every other ism is destined to an early grave, whilst the whole church of Christ shall yet constitute one harmonious brotherhood."

EDITOR'S REMARK.

With gladness we copy these sentiments from the Cumberland Presbyterian. We are rejoiced at the growing spirit of Christian Union. We hail it as the dawn of the world's salvation. O that it may still increase! and may all, who feel its power, act it out in practice, irrespective of party-censure, and intolerant persecution of antichristian sectarianism!

Clerical Sportsmen.—Amongst the names of the licensed sportsmen for Yorkshire, we find fifty-five with the word "*Reverend*" prefixed to them.—*Huntsville Dem.*

From the Correspondent of the N. Y. Observer.

RELIGIOUS STATE OF CATHOLIC SWITZERLAND.

CATHOLIC SWITZERLAND is undergoing a change, and seems disposed to shake off the yoke of the Romish church. It would not be surprising if we should hear, in a few months, that all the Catholic cantons had declared themselves independent of the pontifical authority. I will explain in few words the causes which have concurred to produce the present state of things.

Formerly the Swiss Catholics, as history informs us, were very zealous, devoted and obedient to the holy see, always ready to take the sword to sustain the authority of the pope. If I remember right, they were the first who waged war for religion at the period of the reformation.—The protestants of Germany were peaceable, and Charles V. let his sword sleep in its scabbard, while the Swiss Catholics, and Protestants met on the field of battle, and the Reformer Zwinglius, fell in fight on the plains of Cappel.—Cruel intestine wars prevailed in Switzerland during the seventeenth century, and terminating in the following century in a division of the cantons into two religious parties. The Court of Rome which has never forgotten the maxim of Machieval: "*Divide and conquer*," took care to encourage and increase by intrigues and embassies, these sad quarrels; and thus found means to exert a preponderating influence in the political affairs of Switzerland, and she thus retained under her standard many lukewarm friends who were ready to abandon her.

What is it then, which has discredited the Court of Rome and her authority in the eyes of the Catholic Swiss? First, the progress of light, the march of opinion, the more numerous points of contact with other nations. Many of the Swiss have mingled with the French, in the wars of the revolution, and the subsequent wars, and have shaken off their old prejudices. Next, they speak generaly the German language, they have read the works published in Germany, and it is well known that the Catholics beyond the Rhine are connected with Rome by slender ties. The German Catholics are not so often infidels as the French Catholics; but they show great independence in their doctrinal views, and are not afraid to avow it openly. Nor do the governments oppose this, for they do not wish their subjects to submit any longer to the domination of Rome.

Another still more powerful cause which detached the Catholic Swiss from the holy see, is the love of political lib-

erty. The Swiss are republicans; they love their democratic institutions, and dread despotism. The blood shed by their generous ancestors for national independence, has rendered slavery doubly odious in the valleys of Helvetia. But catholicism, especially during the last fifty years, has uniformly sustained the pretensions of absolute kings and the ancient privileges of the nobles. In Switzerland, in particular, the Romish ambassadors have plotted to maintain the most crying abuses, and to hinder the progress of liberty; they have constantly interfered in political affairs, with the avowed intention of supporting the abuses of the old government, and of increasing, if possible, the weight of the people's claims. The priests have opposed the rights of the citizens; and grasped both temporal and the spiritual swords. The Swiss know, by much experience, that popery is the constant ally of despotism, and that the public liberties will be exposed to the greatest danger, if strong barriers are not opposed to the encroachments of the Romish clergy. Hence their increasing distrust of the upholders of catholicism; hence their antipathy, and in some cases their open hostility. This spirit agitates now the most enlightened cantons of catholic Switzerland; they watch, with their arms in hand, to repel the aggressions of the court of Rome; and only wait a favorable moment to break entirely from the holy see. This fact should excite attention in every land that wishes to be free; for popery is essentially the enemy of liberty, and a people cannot be too much on their guard against its usurpations. It is possible, (and I readily admit it) that many Romish priests are the sincere friends of liberty; but they thus contradict their own doctrines. The Romish religion is in its nature hostile to all independence. Its sympathies are with despotism. The Swiss know it well, and are not to be cajoled by empty protestations of liberality. Actions speak louder than words, and the Swiss know well that the acts of the court of Rome have never been friendly to republics.

Lastly, Switzerland is a poor country. The surface is mountainous, and produces but little grain. Many of the inhabitants are obliged to leave their country, for want of the means of subsistence. And yet the Court of Rome draws much money from Switzerland. The abbots, the monks, the priests, possess, in some parts of the country, considerable property; they live in luxury and effeminacy, while the peasantry have scarcely a morsel of coarse bread to eat. A wealthy clergy in so poor a country strikes the most unobserving as unnatural and indicative of great abuses. It ought not then to excite surprise, that there is

manifest among the Swiss Catholics an increasing desire to confiscate the ecclesiastical property. Thus far this has not been done. Some incipient measures have however been taken, and it needs only the action of a single canton, and this property will be restored to the public treasury, for the common good.

The canton of St. Gall, which was once governed by an Abbe, has taken the first step. By an ordinance, adopted recently in the grand council, the nunneries are hereafter obliged to furnish an annual sum for the education of young girls of the canton, and this sum is to be taken from the income of their property. The Catholics proclaim on the house-tops any conversions they may effect, however insignificant; they print ostentatiously in their journals the names of their few proselytes; and boast of their great progress, even in England and the United States. But they do not publish in their journals that they are about to loose Catholic Switzerland; they do not tell us that a powerful & active opposition threatens to detach from the holy see two or three hundred thousand souls. This is much more important, however, than the narrative of two or three conversions. The court of Rome is, probably, much embarrassed at this moment. What shall it do? Shall it grant what is demanded? Shall it yield? But popes do not yield, they would thus loose all their credit with the public. Yet, on the other hand, if the demands of Catholic Switzerland are not complied with, reform knocks at the gate, and Catholicism will be driven from her old home. It is a difficult matter for the Vátican to settle.

FROM THE LONDON MONTHLY REPOSITORY.

ENGLISH CURATES.

EXTRACT of a letter from a country Curate to the Bishop of the Diocese.

For you, my lord, whose elevated station, and whose affluence from the cradle upwards, even unto the procession towards the descending grave, places you at a distance from my humble condition, measureless, except by our common calling, it must be exceeding difficult clearly to understand, and therefore to sypathize with, the innumerable matter-of-fact grievances attending strained means of existence. And these grievances are increased five-fold, by the necessity of maintaining a certain grade in society. The rector of this village has always received an annual income of between four and five hundred pounds, paying m-

the sum of forty-five pounds for doing the duty, he being resident pastor of another and more lucrative parish. My rector was frequently changed during the first fifteen years of my residence here; my slavery, however continuing the same. I had a rising family to support, and to maintain the appearance of a gentleman. There are no opulent individuals in the vicinity, and the few that had sons preferred sending them anywhere rather than to be educated by a country curate. Independent of the chagrin of hope induced by this circumstance, I could not afford to advertise for the precarious chance of obtaining one or two pupils; while the emoluments derived from giving daily instruction to a few boys in the village, has always been scanty enough, though arduously wearing, and—as I could not help feeling at times—not altogether worthy of such abilities as I have been thought to possess.

I have been led to consider this subject frequently of late; for, let me assure your lordship, that there are many curates similarly situated; and to hope that some plan might be adopted for improving the hard fate of the more humble, though, I venture to affirm, not least industrious ministers of the Gospel. We have seen immense sums recently bestowed in various ways, the advantageous effect of which I am too little versed in politics to gainsay; I merely offer the opinion, that government would do an unquestionable service to the cause of true religion and high morality, by purchasing all the lay impropriations, and then proceeding, by an equitable distribution, if not to an equalization of livings, at least to an adjustment in favor of those who have been expressly educated for such situations. As it is, my lord, the givers of livings, and many of the holders of livings, are rich laymen; and, besides this, I am led to belive, that mere interests; or patronage, has an influence in the church as it is known to have in the army! Moreover it appears, that the same patronage has not unfrequently served for both, and in respect of the same individual! In a recent letter from a friend in London, I learn that he dined the other day at the house of a person of consequence, and there were three clergymen present—rectors—at the same table, all of whom had been captains in the army. I submit it to your lordship, and I think you will agree with me when I point it out, that an undue influence must have been exercised, first in their promotion in the army over the heads of so many senior officers; and, secondly, on their returning to college, after selling their commissions on the establishment of the peace, taking orders, and stepping into immediate livings. (*To be continued.*)

RELIGIOUS INTELLIGENCE.

We are glad to state that in Maysville Ky. and the county around there is a very great revival, and that many are bowing submission to the Savior.

In Cleary's grove, Illinois, there is a good work, 14 of late have been immersed. Last fall a small church of five members was constituted; it now numbers thirty.

NOTICE.

My patrons are reminded, that if payment be not made before the expiration of six months, *one dollar and twenty-five cents* are required in the prospectus. They can save, *twenty-five cents* by paying before that time. Editor.

OBITUARY.

Died.—In Feb. last, Samuel Gibson, an humble, and holy follower of the Lord Jesus. He had professed the religion of the Savior for many years, near forty of which the editor was intimate with him, and loved him as a brother. His sufferings were great, but his triumphant victory over the ears of death was greater. He left the world in full assured hope of immortality.

RECEIPTS SINCE LAST NUMBER.

ILLINOIS.—*Berlin*, T. Quarles for vol. 9; W. Grant do.; Mr. Underwood do.; M. Scott do.; R. Ray for 7, 8, 9. *Ottaway*, R. McCullum 9. *Jacksonville*, Swigart 9; McGill do.; Doc. Finley do.; Tilton & Sanders do.; W. Miller do.; McPherson do.; R. Henry do.; E. Smith do.; Kelly do.; N. Dewessee do. *Centreville*, J. Pool $10 for 9. *Franklin*, Cunningham 9. *Springfield*, Doc. Gray 9.

KENTUCKY.—*Princeton*, Doc. Gray for I. Barnard 9; *Elkton*, Doc. Gray for T. Philips 9; for W. Daniel $2 for 9.—*No. Middleotwn*, J. Houston for self $1; C. Hall; N. Parish; Mrs. Towles; J. W. Spencer; J. Graves; W. Henderson, & G. Campbell; all for vol. 9.

TENNESSEE.—*Mooresville*, B. Moore paid in full for his agency $10. *Gallatin*, W. Bell; J. Gourley; S. Wilson; A. Wilson; Jona Wilson; each for 9.

INDIANA.—*Crawfordsville*, Nancy McConnell for 9.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

" Prove all things: hold fast that which is good ."—PAUL.

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ADDRESS

TO THE

PEOPLE OF THE UNITED STATES

ON SLAVERY.

(*Continued from page* 103.)

Now it is evident that these words of the Constitution are not inconsistent with the acknowledgment of the inalienable rights of man, in the Declaration of Independence, if they are understood as having reference to such service or labor as may be due from one person to another, on any sufficient legal ground, except slavery. They are inconsistent with the Declaration of Independence only, if they be understood as applying to slavelabor and involuntary servitude, as well as to free labor and hired services Suppose we had no other knowledge of the actual intention of the framers of the constitution, than the words of the law itself, would it not become a subject of grave consideration, whether the common understanding of that article in the Constitution, according to which, a slave escaping into a state whose laws do not acknowledge slavery, is de-

livered up to the pursuing master, is not inconsistent with *correct* principles of legal interpretation? Even if we do not look upon the Declaration of Independence as the acknowledged standard and test of the validity of any law—even if we consider the Constitution simply in the light of a more recent law, which, on this account ought to take precedence of the Declaration of Independence in any point in which they are decidedly at variance; yet it is an undoubted principle of legal interpretation, that whenever there is an apparent collision between two laws, the latter of the two ought to be interpreted *strictly;* that is, if the words admit of a wider and of a stricter acceptation, they should be taken in that sense in which they are not at all, or in which they are least inconsistent, with the principles contained in a previous law. Now it is certain that the words of the Constitution in the article alluded to, have and always will have an exact practical meaning, whether slavery is continued or abolished in this country, since in their widest acceptation, they secure the claims both of the slaveholder, and of the employer of a freeman, or master of an apprentice. It is evident, moreover, that if taken in their widest sense, they are opposed to the Declaration of Independence, inasmuch as they are understood to secure the right of property in man. It seems, therefore, more conformable to correct principles of legal interpretation, to understand them in that stricter sense, in which they do now, and always will secure the right of the employer to the *hired* services of the laborer, and particularly that of the master to the service of the apprentice. When thus understood, there is a propriety in using the words 'to whom such service or labor is *due.*' But to whom else is service or labor '*due,*' but the man who in some way *pays* for it? We, in fact, see no other alternative than either to adopt this strictest interpretation of the forementioned article of the Constitution, or to admit that the fundamental principles of the Declaration of Independence, which acknowledges the inalienable rights of man, as the only just foundation of government, have been repealed by a single clause of the Constitution of the United States—a repeal which would amount to an abrogation of Justice itself.

It may be said that these principles of legal interpretation, however just in other cases, are not applicable in this, as the forementioned article of the Constitution was certainly intended by its framers to secure, under terms of a more general import, the legal claim of the slaveholder; and that this has been acknowledged and acted upon as the true and practical sense of the law by all the courts and

magistrates of the Union. We would not interfere with the application of the law thus interpreted. We would rather forego any advantage that our cause might derive from a different interpretation, than in any way lessen the binding power of that solemn compact which binds together the several branches of this great family of republics. We would adopt ourselves, and urge others to adopt the sentiment of the Farewell Address of the Father of his country:—'The basis of our political system is the right of the people to make and alter their Constitution of government. But the Constitution which at any time exists, until changed by the whole people, is sacredly obligatory upon all.'

We acknowledge that there is sufficient reason to believe that the forementioned Article of the Constitution was designed to secure the legal claims of the slaveholder as well as the master of an apprentice. But it seems as if its framers had couched their attention in such general terms, in order that the Article might remain applicable in case that slavery should be abolished in the different states. They seemed to be looking forward to a time, when the principles of the Declaration of Independence should have removed every species of government that is not derived from the consent of the governed, and has not for its object the establishment of the inalienable rights of man. To carry these principles into effect, the authors of the Declaration had pleged their 'sacred honor,'—a pledge which yet remains to be redeemed by their descendants.

The same spirit and prospective policy are manifest in the early history of congressional legislation; particularly in the ordinance for the government of the great territory northwest of the Ohio, from which three states, Ohio, Indiana, and Illinois, have taken their origin. This Ordinance was passed in 1787, by the unanimous voice of all the States present at its passage, viz. Massachusetts, New-York, Pennsylvania, Delaware, Virginia, North Carolina, South Carolina, and Georgia. The six fundamental articles of this Ordinance, which still form the basis of the Territorial governments of the United States, were intended, according to the Preamble, 'for extending the fundamental principles of civil and religious liberty; to fix and establish those principles as the basis of all laws, constitutions, and governments, which forever hereafter shall be formed in said territory.' The sixth article declares, 'that there shall neither be slavery or involuntary servitude in the said Territory, otherwise than for the punishment of crimes, wherefore the party shall become convicted

But unfortunately in some later acts of Congress, this great principle was lost sight of; and the slaveholding states have promoted opposite principles, in order to open new slave markets in the territories, and support their own system of policy by similar constitutions of the neighboring states.

But our belief does not rest on human legislation, or on the interpretation of any document of human device, however venerable. It is enough for our purpose that the constitution and the laws have left to us means to spread and to carry into effect the doctrine of human rights, of universal liberty. The law, at least in the free states, allows the use of all means, except those which our own conscience would forbid; the constitution of the New-England Anti-Slavery Society permits no others than such as are sanctioned by *law*, *humanity*, and *religion*. It is enough that we have freedom to speak and to print; freedom peacefully to assemble, and associate, to consult, and to petition the government of the Union as well as the legislature of every state, and thus by individual and united exertion, to act upon the public mind. Thus armed with all the legitimate weapons of truth, we feel bound in conscience never to lay them down until the principle that man can hold property in man is effaced from our statute books, and held in abhorrence by public opinion. After the most careful examination, we are convinced that slavery is unjust in itself, and cannot be justified by any laws or circumstances; that it wars against christianity, and is condemned by the Declaration of our Independence. We are convinced that it is injurious to every branch of industry, and more injurious still to the mind and character both of the master and the slave. Its existence is the chief cause of all our political dissentions; it tends to unsettle the ground work of our government, so that every institution, founded on the common ground of our Union, is like an edifice on a volcanic soil, ever liable to have its foundation shaken, and the whole structure consumed by subterraneous fire. The danger of a servile and a civil war is gaining every year, every day; for the annual increase of the slave population is more than sixty thousand; and every day about two hundred children are born into slavery. As the more northern of the slave states, seeing the advantages of free labor, dispose of their slaves in a more southern market, and by degrees abolish servitude, the whole slave population, and with it the danger of a terrible revolution, are crowded together in the more southern states. Under all these threatening circumstances, what have the southern states, what has con-

gress done, to avert the impending calamity from the Union? Congress, which has full and exclusive power to abolish slavery in the district of Columbia and in the Territories, and to abolish the domestic as well as the foreign slave trade shrinks from touching the subject. The fear of instant difficulties to be encountered overcomes the more patriotic fear of the ever increasing evils engendered by improvident delay, which reserves to our descendants, if we should escape them, the inevitable consequences of our own culpable neglect.

And what has been done in the slaveholding states to prepare the great change from a corrupt to a sound and vigorous state of society?

There are indeed, benevolent individuals endeavoring to elevate their slaves by oral instruction, and by allowing them to cultivate portions of land for the joint profit of the master and the laborers. But the law and the general practice, so far from endeavoring to diminish, are calculated rather to increase the evil in order to render it more secure, to imbrute the slave more and more, and extinguish in him every aspiration and pretention to be a man. Hence the laws against teaching a slave have become more numerous, and the penalties more severe, particularly in those states in which the colored population is continually gaining upon the white.* They refuse to free the slaves on the ground of their not being fitted for the proper use of freedom; and they refuse to prepare them for it, because the preparatory course would induce them to throw off the yoke instantly.

In this hopeless state of things, a few individuals, deeply impressed with the great and increasing evil of slavery, have thought it their duty to unite their efforts to undeceive the public mind, to rouse the fortunate heirs of freedom to a sense of their own obligation to extend and secure the blessings they possess. They saw that the most powerful men in the nation were inactive, either because the magnitude of the evil led them to doubt the possibility of finding an adequate remedy, or because they feared to disturb the political or commercial connections between the north and the south, or because they were prejudiced themselves, or thought it a hopeless attempt to conquer the prejudice of others. The disinterested devotion of the few who went forth to prepare the way for the gospel of universal freedom by teaching that slavery is a sin of which all the peo-

*Let it be remembered that those laws were enacted many years ago and before the Anti-Slavery Societies were thought of.

ple of this country are more or less guilty, and ought immediately to repent and to reform—the generous efforts of a few ardent minds have kindled the philathropic sympathies of many.

(*To be continued.*)

FROM THE LONDON MONTHLY REPOSITORY.

ENGLISH CURATES.

(*Concluded from page* 119.)

The same letter mentions, that a certain gentleman, who had risen to the high rank of colonel in the guards, is now rector of St. M—'s and West R—, in the county of———k, and chaplain to the Earl of Roseberry; and that my friend himself is personally acquainted with a gentleman who has been in both the navy and army, but is now a dignitary of the cathedral of T——, in Ireland, and has never preached a sermon in his life—and the God of peace forbid he ever should.

Again, even in a financial, or mere profit-and-loss point of view, the present arrangements do not appear to me equitable. The expenses of a regular clerical education are great, at the very lowest estimate, and become ruinously so—as in my case—where the whole property of the individual is expended on them. The fair interest of this money is by no means obtained by the average sums given to curates throughout the kingdom, most of whom are necessarily industrious, and continue curates to the end of their days. If the individual be sent to college from some charitable foundation, his subsequent claim to a sufficient maintenance is still greater, because his being sent there free of expense is entirely owing to his distinguished merit. The bounty is fairly earned, and I think the purpose of it ought to be carried out efficiently.

Brother Badger,—From reading the numbers of the Christian Palladium, edited by you, I am obliged to conclude that the Campbellites in your section of country are a very ignorant, irreligious people, or that they are misrepresented. From an expression of yours, page 372, I find you have denounced them in mass. The expression to which I

refer is this, "Elder Baker is striving hard to end the division between the followers of Jesus Christ, and the adherents of Mr. Campbell's doctrine." Here is a marked distinction made, indeed. Never did I expect to see such an uncharitable expression from the pen of brother Badger, who in argument is a powerful advocate for christian union and charity. Do not understand me as pleading for Campbellism, or Cambell's doctrine. I am taught by the good book to know no man according to the flesh; to speak evil of no man. Every human *ism*, and every doctrine of A. Campbell, I wishto see annihilated. The doctrine of my Lord, and his Apos-tles and Prophets, I long to see advanced, and prevail, notthe opinions of Campbell, Badger or Stone, or of any other man not inspired.

My mind was forcibly struck with a sentiment of a distinguished member of Congress, expressed in a letter to a friend, and published in an eastern paper. "My heart almost sickens within me, of late, when I take up a religious journal. I can hardly find one that is not filled with gossip, personalities, and acrimonious discussions. It would be difficult to find a religious journal that is conducted with the candor, and moderation of our best political journals. * * * And yet our religious newspapers very bitterly condemn our party politics, and do not appear to be aware that they are themselves in the same condemnation." How just the remarks!

I have sometimes hesitated for an answer to the question. Whether religious journals are a blessing or curse to society? A blessing they would be, if christianity in its benign, loving, peaceable and uniting spirit, was their burden. But alas! do these views appear to run through the body of such works? Do not the opposite appear? the spirit of unkindness, intollerance, sectarism, disunion, and malevolence? And is not this spirit greedily imbibed by the generality of our readers? Though knowledge increases, is it not the knowledge "that puffeth up?" Is not the spirit of vital piety—of true christianity dying on earth? Infidelity, skepticism, Romanism, and irreligion are greatly dreaded by all, as stated in the religious journals of the day; but are not toomany of our journals the very life's blood of these dreaded evils? Many of us plead for union, and yet are evidently bigotted sectaries—we plead for charity; but it is that others should love us. We plead for the bible as the only standard of faith and practice, discarding opinion as the test of fellowship; yet are substituting our opinion as bible] truth, and denouncing as heretics all who dissent from us. "And what man seeing this, and having human

feelings, does not blush, and hang his head to think himself a man."

Brother Badger, I feel myself a citizen of the world, and would never be confined to the interests of a party exclusively. For this spirit, and by endeavoring to act it out, I have been the foot-ball of the illnatured world of religionists. My own children and brethren in the Lord, whom I have nourished with care, have forsaken me, & have joined the sectaries in their opposition against me. And why, you may ask, do they thus act? Because, acting up to the principles of the gospel, I will have fellowship with christians—but with christans, whom they call Campbellites, and whom they denounce, because of some peculiarities of opinion. Many of the latter people also are in doubts of me, because I am suspected of leaning too far towards my old brethren, the Christians—they too have forsaken me. I pity the ignorance, and narrow spirit manifested by both parties. I envy not their sectarian partialities, nor will I countenance them. I stand aloof on the highground of bible truth, the word of God; from which all the obloquy, and persecution of man shall never move me. The favor, and approbation of God I prefer to those of men; and therefore endeavor to please God and not men.

Permit me, my dear brother, to make a few brotherly remarks on the debate between brother Morrill and the *Campbellites*, or *Reformers*, which took place in your country, not long since, an account of which you are publishing in your numbers. I felt no interest in any thing in that debate, till I read in your April number of the Palladium, brother O. E. Morrill's report of the debate, on the use or design of baptism. He has given us the arguments used by him in that debate, by which his adversaries were so completely foiled, as it appears from the reports given. Brother Morrill, no doubt, viewed the arguments conclusive. Should any brother, in the meekness of wisdom, convince him of error, as a christian he will be glad. In this temper I approach him; not as a controversialist, but as a brother, who loves the truth

Page 359. Brother Morrill says, "no language can express ideas plainer, than the Apostle Peter has expressed it, in his 1st Epistle iii. 21., when referring to baptism, he says, "Not the putting away of the filth of the flesh, but the answer of a good conscience towards God." He adds, "Nothing can express the design of baptism plainer than this passage of holy scripture." Had my brother given the whole verse, I should have heartily concurred with him in sentiment. The whole verse reads thus: "The like figure where-

unto, baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience) by the resurrection of Jesus Christ." From reading the whole the design or end of baptism is unequivocally expressed—*Baptism doth save us.* This perfectly accords with the words of Jesus, "He that believeth and is baptized shall be saved." From these words of the Savior, could his Apostles have understood that a man must be saved before he believed and was baptized?—or that he could be saved by faith alone? No: none acquainted with the force of language could possibly receive either of those ideas. They understood, as every unsophisticated mind must understand, that salvation is the design or end of faith and baptism.—That the Apostles understood the plain meaning of their Lord, is evident from their preaching and practice. But Peter puts in a *caveat*,—the baptism that saves, is not the bathing, or purification of the law, or washing away the filth of the flesh; but the answer of a good conscience towards God.

Our brother Morrill says, "We are certain that it (the filth of the flesh) was something which baptism could not wash away; hence it could not have been outward filth, for if so, then it might have been washed away in baptism; but it being a defilement of the inner man, or soul, baptism could have no effect at all, but this internal defilement (or filth of the flesh) having been washed away, by the washing of regeneration, and the renewing of the Holy Spirit, they then had a pure, or good conscience which was answered in baptism." This I really view as the strangest piece of composition I ever saw, especially when brother Morrill thought that no language could more plainly express the design of baptism.

By the term *flesh*, he understands the *soul*--by the *filth of the flesh*, he understands the *defilement of the soul!* With this latitude of interpretation, we may prove any thing. Peter never wrote thus; throughout his Epistle he keeps up a marked distinction between the flesh and spirit, or soul.

But "baptism is the answer of a good conscience." How? Brother Morrill answers. When this filth of the flesh, or defilement of the soul is washed away, "by the washing of regeneration, and the renewing of the Holy Spirit," then they have a good conscience which was answered by baptism. I cannot for my life in this see any thing like an answer to the question, How is baptism the answer of a good conscience? All agree that the *washing*, or bath of regeneration signifies water baptism. If it does, (and of this

there can be no reasonable doubt) then brother Morrill has attributed to baptism more than we ever pleād for, that it washes away the defilement of the soul. We attribute this work to the "renewing of the Holy Spirit," or to the "gift of the Holy Spirit;" and we do not go beyond Peter, that by baptism we are saved, or have our sins remitted, or have "the answer of a good conscience." Our brother teaches us that a "pure, or good conscience was answered in baptism." Of this expression I can form no idea; no doubt, it is plain to him, and probably to others; but Peter's expression has puzzled all the learned commentators from the beginning, nor have they yet come to any thing definite, and satisfactory.

One says, I have the answer of a good conscience in having my infant sprinkled; another, I have the answer of a good conscience in being immersed. By this, they mean they have a good conscience, that is, a guiltless, approving conscience. Granted; but is "this the *answer* of a good conscience?"

I must view the baptism that saved, and the baptism which is the answer of a good conscience, as put in apposition, as meaning something similar. The Greek word *eperotema*, translated in this verse *answer*, is not found in the Greek scriptures, but in this text. Why our translators render it *answer*, I cannot conceive; for its cognates, (which are numerous in the Greek testament) never signify any thing like it. The verb *eperotao*, from which it is derived always signifies *to ask*, *to enquire*, *to seek*, etc. I understand the word *eperotama* to mean *seeking*, as the most literal. Then the verse would read thus: "*The like fignre whereunto, baptism doth now save us*, (not the putting away the filth of the flesh, as fleshy immersion under the law, in order to cleanse the ceremonially unclean) *but the seeking of a good conscience toward God*—that is; the person submitting to be baptized, is in this ordinance seeking a good conscience; for he felt an evil, or guilty conscience for his sins, and did believe that in obeying the command to be baptized, he should, according to the scriptures, have his sins remitted, and of ccurse, his evil or guilty conscience removed. In this baptism his mind is directed to the resurrection of Jesus Christ from the dead, which event is evidently rep-represented by immersion. "We are buried with Christ in baptism, and rise with him in the same ordinance.

Our worthy brother introduces 1. Cor. xv. 39—30, to show the design of baptism: "Else what shall they do, who are baptized for the dead? and why stand we in jeopardy every hour?" I take the liberty of adding the next verse "I pro-

test by your rejoicing in Christ Jesus, I die daily"—which last expression he explains in another place, "In deaths often" alluding to the severe persecutions and sfferings he experienced for Christ's sake, The text quoted by brother Morrill, he certainly did not understand; for he thinks, *baptized for the dead*, means baptized for the dead Savior—Had he glanced his eye over the Greek text, he would have read it *baptized for the dead men* (*Huper toon nekroon*) in the plural number. All his subsequent ideas, drawn from his wrong understanding of the text, must of course be incorrect. But I cannot at this time prosecute the subject farther; yet if spared, I will do it in future.

(*To be cotinued.*)

P. S. I desire that this, and the following numbers on this subject, may have a place in the columns of the Christian Palladium. Similar favors shall be reciprocated by his brother. EDITOR.

Brother Thomas H. Tally of Missouri, proposes 1. Cor. iii. 12—15, and wishes information on the passage.

REPLY.

1. Paul and his associates in the the ministry of the gospel, were builders, and fellow-laborers of God. vs. 9, and 10.

2. The building which they raised, was the spiritual Temple vs. 16, and 17.

3. The foundation of this temple is Jesus Christ vs. 11.

4. The materials built upon this temple are believers vs. 5.—The figure is changed from planting to building, conveying the same idea—see 1. Pet. ii. 5. Paul represents these materials by the figures *gold*, *silver* and *precious stones*. Some indeed, at that early period presumed to build; but the materials, which they built up, are represented by *wood*, *hay*, and *stubble*, consumable matter, well representing such as are unfit to be built upon this foundation, such as had not believed, nor obeyed the gospel. How absurd the common idea of this passage, that the gold, silver and precious stones are good doctrines! Doctrines, built up as materials for the temple of God!! Can any conceive how? By good doctrine, doubtless, the temple is built, but not of it.

5. These unfit materials will be revealed, or uncovered, (literally) at the great day when Jesus shall come in flaming fire to take 'vengence' on them that know not God, and

obey not the gospel, who shall be punished with everlasting destruction from his presence, or as the Apostle in 1. Cor. iii. 15, says, *burnt* according to the figure used by him.

6. The builders of these unfit materials will suffer loss—they will receive no reward for their labor, as they will, whose work abode the fire, and were not consumed.

7. These builders of wood, hay, and stubble shall be saved, though not rewarded for their labor in building.

8. They were saved *so as by fire*, they but narrowly escaped destruction; as a man in a house in flames all around, rushes out through the flames, and is saved. His escape was narrow, and was through fire. So the Apostle, with this in view, says he shall be saved, yet so as through fire.

EDITOR.

LETTER 3.

BROTHER BADGER,—In my second letter to you, I had considered the view of brother O. E. Morrill on I. Cor. xv. 29, 30. I shewed his error on that text, of which he is undoubtedly convinced. That text neither declares, nor intimates any of the designs of baptism which he has named. If any be intimated, it is that of being united with the body of Christ, or of being baptized *into the one body*. The Corinthians were suffering persecution for Christ's sake in common with other christians. Many were persecuted to death for this cause. Suppose at Cenchrea there was a church of one hundred baptized members. Cesar's officer, hunting for christians, comes there with the bloody decree to cut them off. He apprehends and cuts off fifty. By the joy, steadfastness, and peace, manifested by these martyrs in their sufferings on accout of their hope of a glorious resurrection, many of the spectators became convinced of the truth, and were straightway baptised (*huper toon nekroon*) *on account* of the dead people—for it was, as just stated, on account of the death of these martyrs that they were brought to faith, repentance and baptism. Now, says the Apostle, If there be no resurrection of the dead, why are they thus baptised on account of the dead? and why stand we in jeopardy every hour? every hour we are exposed to sufferings and death for having put on Christ by baptism. How foolish thus to throw away our lives, if there be no resurrection!

Others translate the words *huper toon nekroon* differrently, among whom is Doctor Doddridge. *Why are they baptized in the stead of the dead people.* Their exposition amounts

to the same thing. For the spectators of the tragic scene of these suffering martyrs, seeing their faith, hope, and joy in the doctrine of the resurrection to immortality and eternal life, became convinced of the truth, and were baptized in the room of the dead martyrs, and thus filled up the thinned ranks of that church. If there be no ressurrection, Why did they thus act? Why thus expose their lives for no valuable purpose? Why stand in jeopardy every hour? Why die daily? It has long been remarked that the ashes of the martyrs, is, the seed of the church.

Brother Morrill next introduces Rom. vi. to shew the design of baptism. "How shall we who are dead to sin live any longer therein? Know ye not that as many as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, etc." I have really thought there is more confusion and less understanding on this passage, than on any other in the bible. The great Prof: Stewart can see nothing of water baptism in it; others can see nothing but water baptism; some can discover nothing but spiritual death, and spiritual life in the phrases death and life; others, as suits them, sometimes make the life and death, both natural and moral. All is confusion.

In order to come to a right understanding of the text, we must understand some peculiar expressions in it.— What is the meaning of being "dead to sin?" Brother Morrill understands it to be a spiritual or moral death; that is, "dead to sin and the wicked practices of the world," feeling no more desire for them, or delight in them, or pleasure in their pursuits. Admitting then that Paul, and the Roman christians, were dead to sin in this sense, then in the same sense "Christ died unto sin once." Does not this imply, that he was once alive to sin, and took pleasure in its pursuits and practices? Can this be said of him who did no sin, nor was guile found in his mouth? Does brother Morrill teach this doctrine, or do I misunderstand him when he says, "Christ died to the world, was once dead to the world, and buried from the toils and sorrows of it; so they are dead indeed to sin, and buried from all their wicked pursuits in former life." If brother M. means that Christ's dying to sin once, means his natural death on the cross, why, or by what rule of exegesis, can he make the same expression, in the same relation, mean spiritual, or moral death? I must believe that "Christ dying for sin once" means that he died a natural death; knowing that Christ

being raised from the dead, dieth no more; death hath no dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God." vs. 9—10. His natural death, and resurrection to natural life, are here certainly intended. So the natural death and resurrection to life of the saints are intended by the expressions *dead to sin*, and *alive unto God*, in this connexion.

It may be asked, How does this appear? I answer: In the close of Romans v., the Apostle represents, and personifies, sin and grace as two sovereigns reigning over the human family. Sin reigned unto death, natural death; (for this is the subject of the chapter, "By one man, sin entered into the world, and death by sin, and so death passed upon all men," etc.) Sin reigned unto death, that is, sin reigned in order to kill its subjects. But grace reigns unto eternal life; that is, in ordor to give life to its subjects. The Apostle immediately adds, "What shall we say then? Shall we continue in sin, that grace may abound? God forbid: how shall we that are dead to sin, live any longer therein?" Shall we continue in the service, and practice of sin, the monster, that reigns over us for the sole purpose of killing us? God forbid: How shall we, who are dead, (*en tee hamartia*) in the view of sin, or by sin, serve it any longer? No; hate the monster, forsake his service; for he will yet bring you, with the whole seed of Adam to death. As Jesus, our Lord, was of the seed of Adam according to the flesh, and as he took flesh and blood, such as the children had, subject to the same infirmities, temptations and death, so he died unto, or by sin once. This he did to destroy the monster, and its cruel train, mortality, death, and the grave.

Vs. 3. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?"

Vs. 4. "Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even do we also, should walk in newness of life."

To be baptized into Jesus Christ, is, to become one with him, he the head, and we the members of this body. To be bastized into Moses, means that Israel were united in him as the head and leader of the whole body. To be baptized into the name of Paul or Cephas, is, to be united with them as the heads of different parties. To be baptized into the one body, is, to become united with that body, the body of Christ, who is the head. So intimate is the union, that if one member suffer, all the body suffers with it. By this union with Christ, all his members have fellowship in his sufferings, crucified with him, dead with him, buried with

him, raised with him, and sitting with him in heavenly places. If the head died, so must the members die. As many as were baptized into Christ, and thus became united with him, were baptized in to his death, burial, resurrection, and ascension to glory. "As the head was buried, and rose from the dead; so we are buried, and risen with him in baptism through faith in that mighty operation, or work of God, which was wrought in raising Christ from the dead.

The death and resurrection of Christ were not moral, or spiritual, but natural. So are the death and resurrection of those baptized into him; which natural death and resurrection to life, are held forth in being buried in water, and in being risen from it. Christ's rising to life is a pledge that we shall also walk in newness of life, or in a new life, meaning the life in heaven after the resurrection. For the same idea is stated in the following verse. "For if we have been planted together in the likeness of his death (this is equivalent to being buried with him in baptism) we shall be also *planted* in the likeness of his resurrection."—(We shall rise from the dead as he did, and live a new life of immortality, and glory.) "Likewise, (says the Apostle) reckon ye also yourselves to be dead indeed unto (or *by*) sin, but alive unto (or *by*) God through Jesus Christ our Lord." vs. 11.—You are not yet really dead, but so certainly you shall die, that you may calculate upon it as certain, you may therefore *reckon* yourselves indeed as dead in the view of sin, or by sin. So you are not yet risen, and alive from the dead; yet you may certainly reckon yourselves as risen and alive by God, who shall raise you up from the dead to life eternal, through Jesus Christ our Lord.

I shall reserve for another number some remarks upon the perfectly new ideas of our brother on the "Body of sin;" the old man, etc.

Your old brother,

B. W. STONE.

Illinois College, May 25, 1835.

FATHER STONE,—It is with extreme reluctance, and self diffidence that I ask the admittance of the following lines into the Christian Messenger. My scruples have been overcome, by the hope, alone, that a knowledge of the manner in which light at last opened upon me, may help to lead some other youth out of the maze of error, and prejudice. It has been my lot to associate among almost every denomination of christians. My mind, in early childhood, when tender,

and susceptible, was alive on the subject of religion. I conversed with grave men, belonging to different denominations, who advised me, each in turn, to unite with their own sect. "Esh!" said an aged matron, when I told her that I believed the Christian Messenger advocated the principles of christianity conformably to reason and revelation: "Esh, my child you are in a fair way to go to hell!! You must go to our church, and get *religion*, for you may die before another year."

It now appeared that to become a good Christian depended altogether upon my skill in choosing a church with which to unite. While in this state of mind I sunk deeper and deeper in the pit of despair. Sometimes I was tempted to give up all thoughts of religion, and sieze on earth-born pleasures. But your excellent Messenger, which had pushed its way into the remotest wilds of Missouri, at last, demolished the breast works of error, and prejudice raised by human speculation, and the deceit of vain philosophy, and the light of Heaven opened, and I saw the truth which God and nature had made plain to the common sense of mankind. And now having leart by sad experience, it shall be the great object of my life to bring christians to walk together in harmony, that they may no longer blind the eyes of youth and cause the thousands to stumble, and fall to their own destruction. It seems to me that the objections made to the progress of truth may be obviated by a few reflections. We are called a *new fangled* sect. Is this not fanaticism? Does not past history admonish us that forms long settled aud persisted in, engender hypocracy, and destroy vital religion ?God himself abrogated the Jewish forms and ceremonies. The veil of Pharisaical hypocrites, and the teaching of our Saviour enforced the reformation of the heart, the secret spring of thought and action. Under the gospel dispensation, it appears that no system of measures is delivered to be rigidly adhered to. In fact none are mentioned for the observance of succeeding generations. All that we gather of the forms used by Christ and the Apostles, is from occasional hints thrown out, while recording other transactions. How are we to receive the great command, "go preach the gospel to every creature?" Do we derive any form from this commission? Are we not prayerfully to use all the means of influence, God in his providence has kindly put into our hands? You might as well attempt to roll back Missouri's rapid floods as to convert the world by a cold formal style of preaching. The living speaker must break into the entrenchments of vice and prejudice; and, to counteract the allurements to luxury and im-

morality, he must roll living fire upon his hearers. But the Pharisees of all ages have and will, raise the hue, and cry "if we let them alone the world will go after them."— If we roll back the pages of history, and revolve in our minds the records of past experience, we shall find that once there was a time, when monkish address, and power ominous of gloom, and terror, hovered over all the land: and if we cast our eyes over the world at the present time, we shall find it in a comparatively happy and enlightened state. How, I would ask, was this brought about? Was it not by casting off hydra error, which had kept them in thralldom for ages, and instituting, by degrees, new modes of action suited to the times? And how will the world be enlightened, and converted to God, and the glories of the millenial grace be ushered in? By a rigid adherance to creeds, the fruitful source of wrangling, to the neglect of christian love, and the practice of religion, thus producing the bitterest animosities, which are both displeasing to God, and contrary to the dictates of human reason? Is it not strange passing strange, that some even in the days of Christ, and the Apostles, should arise and say, "These men teach customs which it is not lawful for us to hear?" Who does not look with contempt upon those who opposed Luther; Westly, Whitfield, and the other reformers? And upon those, who now support the corrupt system of church, and state in England? And upon whom will posterity look with contempt? Come ye advocates for old customs, and human creeds, do not be slow in answering these enquiries. But, says one of these men, take up the bible, and preach without taking notes. O horrible! What, give up the good old fashioned mode of reading sermons, of origin not less sacred than the dark ages, when the mind was tramelled and sermons were obliged to be written for the inspection of inquisitors. And further in these days some cry, these fellows endure hardships, ride from place to place, preach in log cabins, in the open air *without pay*. "They will take away our place of nativity; cast them out." Again, they have no creed, no human system of faith, but have fellowship with those, who only confess their faith in a Savior, and love to him. How did Jesus do? He said, "come, follow me," and they did it, or went their way. If the love of God does not constrain the children of men to do their duty. Let it be manifest, and not masked with forms, and ceremonies, that produce hypocricy, which is odious in the sight of God, and man. God is love, and it is the blessed influence of love that will hold assembled millions in their proper sphere, while in the future world they revolve around

the throne of their father, and their God. If this spring of love will not hold them on earth, surely they are not fit for Heaven. The Apostles taught this, at the same time, prudently admonishing their followers, "To let all things be done decently and in order."

And now in conclusion, my humble prayer is, that all who love our Lord Jesus in sincerity, unite in christian love "leaving every weight, and the sin that doth so easily beset us." And press onward having only the glory of God in view, and that the *Christian Messenger* be a cloud by day, & a pillar of fire by night to light to give the youthful West in the ways of truth and holiness, till she stands up before the world, a beacon star to tell the benighted sons of men the way to Millenial peace, and happiness. H. JONES.

Palmyra, Missouri, May 14, 1835.

Brother Stone,—At the request of several brethren in this place I address you. It is their anxious desire you should visit them; as there is reason to hope you might do much good: but they especially desire it now, or as early as the fourth Lord's day in Juue, when they have a three days meeting in Palmyra. The Methodists, Baptists, and Presbyterians are incessantly misrepresenting the doctrine you teach; attributing to your doctrines, what you scarcely ever thought of.

This is particularly true in the case of Mr. Wm. P. Cochran, a Presbyterian preacher, who stands high for piety and orthodoxy among his brethren. He preached in Hannibal, Mo. on last Lord's day, (10th inst.) In his sermon (if it be not an abuse of the term to call it such) he said—some say *that the blood of Christ is of no more avail (efficacy) in the salvation of a sinner, than the blood of a martyr:* and instanced Peter, Paul, Stephen, etc. *That Jesus Christ was a mere man, or at best, one of the higher order of created intelligence,—such as Gabriel, Michael,* etc.—and *that he (Jesus Christ) created the world by delegation.* On Monday Dr. T. J. Pollard called on him, and inquired.—To whom did you allude in your remarks on yesterday? After some equivocation, when he was pressed on the subject, he answered. I did not allude to you (the brethren in Palmyra) but to B. W. Stone, M. P. Wills, and Joel H. Haydon, who, I know, teach such doctrines,—especially Stone, in whose writeings I have read them. Next day when I arrived in Palmyra, and learned the particulars of their interview, I ad-

dpessed the following note to the Rev. gentleman, to which he has given no reply:

Palmyra, Mo. May 12, 1835.

Mr. W. P. Cochran sir,—I am told on good authority that you affirmed on yesterday, that B. W. Stone, M. P. Wills, and others taught the doctrines you attributed on Sunday last, to some persons, to whom you alluded on that occasion; which doctrines you introduced with "*as some say.*" Now, sir, I take occasion here to *affirm*, and do it with due deliberation, that, at least, the two men named above, never did teach any such doctrines, as you put into the mouth of "*as some say*" and I call on you as a man—a gentleman—a christian, to bring the proof—to substantiate your declaration; or to retract it. It is, sir, a calumny of a serious character, which neither you, nor any man under Heaven, can prove to be true. And if you are either a gentleman or a christian, I shall expect you to produce the proof, or to retract your assertion. If you are neither, I shall expect you to continue in your old course.

I am a stranger to you, no matter. You uttered your calumny publicly; made your declaration in company; and I, as one of those against whom the calumny was uttered, *who was never called a Unitarian or Arian*, call on you to do us *common justice.*

Any communication from you, on this subject, left with Dr. T. J. Pollard by Thursday morning, or forwarded to me at Jacksonville, Ill. will be thankfully received. I shall hand this to B. W. Stone, with a request to publish it: and your reply (if you furnish any) shall accompany it.—Were it not you are (as I am told) about to go eastward, I should have left it to B. W. Stone himself to call on you. It is for this reason I have addressed you.

Respectfnlly yours,

H. A. CYRUS.

——— We wish you to publish this letter, or so much of it, as you deem necessary; and accompany it with such remarks as will set the matter in a proper light. A denial from you is worth a dozen from us. The same statements, or substantially the same, have been made by the Rev. G. C. Light, and Dr. D. Nelson. The peoples supposition is that such men would not misrepresent others; consequently, believing their statements, they deem you, and any one who is associated with you, very great *heretics*. Please attend to them. In the best of bonds your brother, H. A. C.

REMARKS OF THE EDITOR.

In publishing brother Cyrus' letter I have purposely omitted part of the address, *Rev.* and *my dear*, adjuncts to *sir*.—With his letter to Mr. Cochran I am well pleased; and should be glad to see Mr. C's reply, exhibiting the proof to substantiate his charges against me; proof drawn from my writings; not by selecting scraps from them, as the *orthodox evangelicals* are in the habit of doing even from the Bible to establish their Calvinistic, and Arminian dogmas; let him fairly quote, and refer to the page. Though for about thirty years these charges have been reiterated against me; and though I have very frequently contradicted them, and demanded in vain their proof; yet still they are retailed to answer sectarian purposes. So long as they shall make the charge, so long will I contradict, and call for proof. The public will not always slumber. A reaction is about being effected.

Can any man of intellect, who read my writings, seriously admit that Mr. Cochran believed me guilty of the chares he has made against me? If ever he read my writings (which is doubtful) he did not; he could not believe it; for in them I have repeatedly stated the mighty efficacy of Christ's blood in the very language of scripture, as that it cleanses from sin—justifies—sanctifies, reconciles us to God—by which, in connexion with his resurrection, we shall be raised from the dead to glory, honor, immortality, and eternal life. These effects are produced in us through faith, and obedience. The disobedient unbeliever never receives them. These things I have constantly affirmed in all my public exhibitions. Did I ever attribute any one of these effects to the blood of the Martyrs, as Peter, Paul or Stephen? A brother, once endeavoring to prove that Christ was our substitute or vicar, used the following argument. The scriptures represent Christ as suffering *for* us; dying *for* us etc.; therefore taking for granted that *for* signified in *the stead of us*, he must be a substitute or vicar. I observed that his argument proved too much, that Paul, and others must also be substitutes for us, and even for Christ himself; because very commonly we find the same expression applied to them—they sufferable *for* us—*for* one another—and *for* the Lord Jesus. From this irrefuted argument, liberty is taken to brand me with denying the efficacy of the precious blood of Christ, or that his blood avails no more than that of the martys!!

The truth must be again told. I am represented by my adversaries as denying the efficacy of the blood of Christ.

Why? Because I do not leave the word of God for fables, and do not attribute that efficacy to his blood, which their Confessions and Creeds state, as that it has reconciled the Father to us; procured his favor for the elect; paid their debts of punishment in their stead; satisfied his justice etc. These heart-chilling; soul revolting; God dishonering; infidel making things, are not once found in the Bible, but evry where contradicted in that book. If they are found there, let the passages be produced, and let none any longer take the *ipse dixit* of poor man for proof. Because I cannot receive these unscriptural, and antiscriptural dogmas of the *orthodox evangelicals*, I am denounced as a heretic, though pleading for every effect of the blood of Christ as stated in the Bible!!! What gross darkness covers the people!

It may be asked, Why do they still retain doctrines not found in the Bible? Because without them, their whole system of religion would tumble. The whole system of Calvinism, *alias, partality*, is intimately connected with this notion of the efficacy of Christ's blood. But the wisdom from above, is without partiality, according to the testimony of James iii. 17., and therefore the system in opposition to it must fall. The veil is already torn from many faces, their eyes now see many absurdities of the Confession of faith; great excitement, and uneasiness are apparesnt in the camp of *the evangelicals*. Division is on the tapis, and must soon take place, in fact, men cannot forever be trammelled by the clergy, who have revelled on their ignorance and credulity already too long.

In my next number I will notice the second charge againnt me. The printer is at this moment hurrying me. If spared I will attend the three days meeting in Palmyra commencing on Friday before the fourth Lord's day in June. This by request of the brethren. EDITOR.

SOMETHING NEW—VERY NEW.

A Presbyterian preacher recently delivered a millenial sermon in Fulton, Mo. His text was in Rev. xx. "And I saw an angle come down from Heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and satan, and bound him a thousand years, etc." He gave a new, and lucid description of the chain with which satan was bound. To the honor of the discovery he is justly entitled. A chain, he remarked, was composed of links, and

so was this chain in the Angel's hand; it was composed of eight links, (i. e.) The Bible society; the Missionary society; the Tract society; the Temperance society; the Education society, and three other benevolent societies, not remembered by my informant; doubtless, the Sunday School Union was one. This chain, directly from Heaven, must be strong! Yet one of the preacher's auditors, while attending to the pleasing discourse, audibly expressed his fears that the chain was too weak to bind satan. I must confess that his fears are not without good grounds, and such are entertained by the Editor.

Queries proposed by Samuel Williams of Illinois to be answered by the Editor, if he thinks them worthy.

1. Is it not every member's duty in a church, who transgresses publicly, to go and confess his fault to his brethren in as open a manner as he transgressed, and is he justifiable in not doing it, unless called on to do so by the servants of the church?

2. In Gal. v. 21, and 1. Cor. vi. 9–10 does the Apostle mean the church here as well as above. And is it proper to bring in Math. xviii. 21—22, to justify the practice in some places of keeping members in the church who have openly sinned again, and again, and as often have made their confession, etc. without amending otherwise in their conduct? I confess I have not been a little perplexed to know what to determine in such instances.

3. Or would it be better to suspend such members until their conduct prove the sincerity of their amendment?

ANSWER.

Q. 1. Is it not, etc.

A. Reason points out this as a proper course, and real religion would dictate this course to the penitent trasgressor. Yet I can find no divine precepts, or apostolic example for the practice. Timothy is exhorted to rebuke openly, him that sins openly. But this idea is not the same as that of which you inquire. Peter sinned openly, but we have no account of his equally public confession, nor of any others in the New Testament.

Q. 2. In Gal. v. 21, and 1. Cor. vi. 9—10, does, etc.

A. According to the whole connexion, to me it is evident the church, or kingdom of God on earth, or his holy temple is designed. In 1. Cor. v. The fornicator was to be delivered by the assembled church to satan; and he adds. I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetuous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat (the supper of the Lord.) Therefore put away from among yourselves that wicked person; for such characters shall not inherit the kingdom of God." I cannot view Mat. xviii. 21--22, in any other light than of private offences of one man against another. It is not designed for a church rule. Those churches which act upon this as a rule to judge offenders, have ever found the perplexing difficulties of which you speak.

Q. 3. Would it not, etc.

A. I think it better to cut them off, and treat them afterwards not as enemies, but in kindness, and love, and labor to recover them from the snare of the devil.

Editor.

"*What is life?* It is a mere shadow, a cloud of the morning, which is quickly gone. We just taste its comforts, and then leave it no more to return. Its trials are sickness, loss of friends, disappointment, and snares. Its privileges are, Sabbaths, Bibles, and opportunities for doing and getting good. Life is uncertain. It may close at a moment when we least expect it. Its end is solemn and trying. At its close, the soul leaves the body to enter upon an endless heaven, or an endless hell."

The first Saturday and Lord's day of May, we worshiped with the church in Clerg's grove, Sangamon county. Five professed their faith in the Savior, three of whom were straightway baptised.

NOTICE.

The subscribers in Jacksonville, and vicinity will please call for their numbers of Christian Messenger at Doctors Cassell and Stone's shop, near Tilton and Sander's store.

Many of my old patrons have done me a serious injury. I solicited them long before the commencement of vol. 9, that they would notify me in due time, if they discontinued. If this were not done by them, I should still consider them as subscribers, and send them the Messenger. I have continued to send to them, & not till four or five nos. were sent, have I received any intimation of their discontinuance. Hundreds have treated me thus, and many, from whom better things were expected. Many post masters are very deficient in their duty in not giving me timely notice. May I hope better treatment in future? If post masters will neglect their duty, I must pay some respect to my own interest.

Editor.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY.—*Paris*, Gen. J. Garrard for vol. 9. *Centreville*, W. Conn; W. Cox; L. Adams; G. Palmer for 9. *Henderson*, D. Hatchitt for self, S. Sindifer; F. Brown; Eld. J. Hatchitt, for 9, and Doc. Cosby for 8. *Shelbyville*, Doctor Nuckols; W. Standifer; Mrs. Sutton and W. Samuel for 9. *Georgetown*, E. Robinson; F. R. Palmer 9. *Madisonville*, Eld. J. Roberson for C. Hall 7, 8; J. Powel 8.

TENNESSEE.—*Murfreesboro'*, T. Rucker in full for 5, 6; *Purdy*, Eld. M. Matthews for 9, and $1 00 more; Eld. A. Kindrick for 8, 9; J. Matthews 9.

ALABAMA.—*Flint Mills*, J. Randolph for 9. *Brownesboro'*, J. Lewis; J. Kiser; W. Daniel; T. V. Griffin for 9. *Montgomery*, Eld. J. Davis $7 00 in full for 9.

OHIO.—*Georgetown*, S. Horn for 9; J. Clark $10 00 in full for 9. *Mayfield*, N. Francis 9. *Cincinnati*, Eld. J. P. Andrew for self; J. Andrews; S. Pottenger (of Newhaven) 8, 9. *Manchester*, J. Long 9.

S. CAROLINA.—*Guthriesville*, Eld. J. L. Davis for self; J. Walker; Carter & Hardin for 9.

INDIANA.—*Busrow mills*, R. Maxwell; J. Maxwell; P. Usrey; R; Sherman; Reese Morgan for 9. *Washington*, A. Davis 9.

ILLINOIS.—*Jacksonville*, W. B. Warren 9; Col. Dunlap for self and father 9. *Springfield*, Doc. Hughs for M. Mobley; Enos and another man $3 00 for 9. *Mackinaw*, J. McClure; Hudleston; T. Wilson; M. Judy paid by Henderson; M. Neville for 9. *Athens*, Cyrus Mitts.

MISSOURI.—*Fulton*, J. Gray for 8, 9; W. Russel 9. *Palmyra*, J. T. Nelson 8. *Paris*, O. Adams 9. *Florida*, Louis Scobee 9. *Middle grove*, Edward Tidence 7, 8.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

" Prove all things: hold fast that which is good ."—PAUL.

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THE CHRISTIAN MESSENGER,

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THE BRETHREN APPOINTED FOR THAT PURPOSE REPORT THE FOLLOWING ADDRESS.

To the church of Christ in Illinois, Greeting:

THROUGH the kindness of God, a number of brethren in the faith of the gospel, have been permitted to convene agreeably to appointment, and esteeming the subjects treated on matters of great importance, in the present state of the Churches, we present to your notice the following address:

That topic, which, to christians, ought to be more absorbing than all others, the best means of advancing the cause of Christ, has been the subject of our deliberations.

To an individual, schooled in some of the systems of men it may sound a little presumptuous, that frail and short-sighted man should undertake to investigate such a topic; much more, to act, as though our efforts were needful, to secure the advancement of the cause of Christ. The intelligent christian, however, need hardly be reminded, that the church of God is the great moral engine to revolutionize the world; that on this lever rests the mighty arm.

Once there was a time when a church was no sooner organized than its influence was felt; felt not in eager contention alone, nor alone heard in the controversial arena; but felt in the daily sympathy it had with, and the succor

it afforded to the distressed, and heard in those joyful sounds, which announces pardon to the guilty, admonition to the unwary, and a home of future bliss to the distressed faithful in Christ. Then one name was acknowledged by all the followers of the Messiah. One banner waved its spotless folds above them. One example fired each bosom even as by one hope they were sustained. Then we see triumph added to triumph. The glorious victor over death, simply by proof of this victory, and its objects, wins many ten thousands from Judaism, and after myriads of the people, a great company of the priests, evince by *their* obedience to the gospel, its overwhelming force.

But still a nobler triumph by a more glorious system, was reserved for christianity. It entered the halls of science, and confuted their false philosophy. In the school of Tyrannus, in the court of the Areopagus, in the market place, and at Cesar's Judgment seat, without fear of ill, or hope of favor, it attacked their most violent prejudices, and asserted the supremacy of its claims. The altars of their idols, though sustained by the licentious passions, and slavish fears of the superstitious and ignorant on the one hand; and by the interest and ambitious hopes of the crafty, on the other, were overthrown. Enlightening the ignorant, and elevating the moral character of the debased, it proposed the same priviliges to prince and peasant in the church on earth, and pointed each of them to the same obedience here.

The human mind, while contemplating that system established in the household of the Cæsar, the founder of which made his entry in a stable, is ready to conclude that it had, in that fact, reached its climax on earth, and that to no loftier triumph could it aspire; yet there was one triumph more glorious still; to achieve which, it was introduced into the world.

Paul preached the gospel to some idolatrous Thessalonians. It is very evident their charcter was far from being amiable previous to their conversion, let us observe the triumph of christianity in them, by the purifying of their affection, by the elevation of ther moral character, by the "work of faith, and laber of love, and patience of hope," exhibited in them. So powerfully was the word, like an overflowing torrent, borne on through all that region, that Paul declares, in consequence of this their conduct, he had no need to say any thing. The child by the hearth, the trader in the busy mart, all felt, all were constrained to feel the healing influence of their presence, who had put on the Lord Jesus Christ.

This is the real, the greatest triumph of the cross; clothing poor human nature with such lofty, ennobling powers, so calling forth those wonderful capabilities she does possess, that man should by his actions, "publish abroad the perfections of God." Is this our employment? Are christians in the present day securing a share in this dignity?

Much has been said in late times about reformation, and we rejoice that someting has been done. But when we compare what has been done, with what is still undone.—When we look at our lukewarm, worldly minded, and careless conduct, as christians; our forgetfulness of the masters honor; our almost total want of that character shown in the first saints; our proneness to resentment; with all the various ills to churches and individuals, springing from these turbid fountains, we feel constrained to call upon you with all our energy, to enquire for the old paths, and seek out the ancient ways of the flock.

There is only one ground of hope for the conversion of our companions, our children, and neighbors, it is this, that we exhibit Christ's character, and the tendency of his institutions in our daily behaviour before them, as well as in the order of his house, and our public exhibitions of his Gospel. If this then, is desirable to you, dear brethren, and sisters, that those dear to you here should not go down to the pit, if you draw back with terrific dread from the thought, that in some damned spirit, howling forth his curses on the authors of his being, and shrinking with conscious guilt from the presence of his judge, you may behold the darling that lay in your bosom, and prattled at your knee. then by that dreadful thought, we adjure you, let the world again behold the great triumph of christianity. If you desire that the social circle in which you so much delight—those innumerable springs of pleasure drawn forth by the hand of friendship, which flows from domestic bliss, should be perpetuated in yon better world, then by that desire we beg, we entreat you in your individual characters, as fathers, as mothers, as those bound by every tender and endearing tie to those you love, let them, and the world see in your conduct what you mean by reformation.

If we were to take the steps necessary to secure that character given to our Savior; that of being "holy harmless, undefiled and separate from sinners," it could not be that the churches, composed of such materials, would exhibit the lifeless, inert mass; which now they do. If we have not deceived ourselves, and others, if we have indeed come as we haue professed to do, to Christ as a living stone; recognizing him in the light of the New Testament, as our proph-

et, priest and king, we must show, that we acknowledge him to possess the two characters first stated, by obeying him in *all things*, required in the third, namely that of king.

In order to this, we must exercise a constant watchfulness over all our thoughts, our habits of speaking of men, and of things; by guarding against censoriousness, and every thing like an unlicensed use of the tongue, against copying the extravagance in dress, and that fondness of, & respect for display, manifested by the world in the present age; in short all the hydra headed evils, which spring from fearing to do what God requires, because it will expose us to the scorn of the world. But not only abstain from these things, and all other practices which neutralize our influence as christians, this would be to sustain a mere negative character, we must also actively follow the example, and practice the precepts of the Master, or however we may talk of having come to him, we are not "living stones."

The Apostle Peter evidently considered the "lively" character he gives the saints, as a result of their having come to one, who was himself called a "living stone," and who imparted that vitality to all who come to him as contemplated in the word of God. Brethren, do we exhibit this evidence of having come to him according to his will. Are we "lively stones," in his house; active members of the body of Christ? or are we at best, asleep, stupified by the world and its charms?

Do we behave in such a way before our neighbors, our children and bosom companions, that we dare not bow at the family altar every morning, and night in their presence? or advise them of the consequences of sin, from a conciousness, that they would see an inconsistency between our every day conduct, and such an interest in the cause of Christ as this would suppose? Rest assured, dear brethren, it is only by continually doing the will of God in all things known to us; By continuing instant in prayer; behaving with all purity before men, and before God our father; perfecting holiness in the fear of God, that we can be entitled to the appellation of "lively stones" in the temple of the Most High.

For now you will allow us to remark still further: that the Apostle does not only say, that they came to Christ a "living stone," and as a consequence, became themselves "lively stones," but he further informs us, they were "built up a spiritual house, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Now here observe, this spiritual house, or family, is "to offer up spiritual sacrifices," "by Jesus Christ," Can we

suppose, that it is immaterial to him, through whom we offer, *what* we offer? Or must we not most caufidently conclude. that to offer acceptably, we must offer according to his will? We may enquire, in what do these sacrifices consist? They consist of our bodies, "a living sacrifice," and therefore Paul prayed God that "the whole body, soul, and spirit might be sanctified entirely."

The praises of our lips, and every act of our obedience, rendered to his authority, with all the divinely instituted acts of worship engaged in by the church are so many sacrificial offerings. If his will then is to be regarded in preparing this spiritual family to offer, and also in order to offer what is acceptable; and that it is, none can doubt, how important that his wills should be studied by us more. Then observing his instructions in the every day occurrences of life, we should be greatly strengthened, performing all things required of us in his church, and conformity to his will would be our delight.

If the motives of the gospel influenced us, as they did of old the believers in Christ, what a different spectacle would many christian assemblies present. Instead of being unable, as many say they are, to pray with their brethren, prayer would well nigh be the spontaneous language of the lips; praise would burst from many a dumb mouth; while reading the word, exhortation, contributing to the necessitous, and the high note of praise, that hails the loaf and cup of blessing, would employ every energy, and dilate every heart. Before these things however can be thus, there must be a heart to enjoy them all as the appointments of divine love for our good. Before we can be in the possession of this, we must love each other with pure hearts fervently; as well as do his will in other things individually; and before we can expect to possess this fervent love, we must often assemble to increase our love for the object of our mutual attachment, by talking of his goodness, and celebrating his philanthropy.

In the necessity for this originated the Apostolic injunction, not to forsake the assembling themselves together, in his letter to the Hebrews, constantly together, constantly in the Savior's love. We need not wonder, that the rich christians at Jerusalem divided their goods with their poorer brethren, calling nothing their own, to prevent hunger and want, making them liable to apostasy. The same means are still competent to attain the same end.

Again those, who most frequently assemble together, will soonest ascertain who are capaciated to act as Bishops, and Deacons, absolutely necessary to the perfection

though not to the extention of the church. The first as examples to the flock, to be models of purity and selfdenial of all christian excellences. The Deacons to be active, yet discreet distributors of the churches benevolence, to seek out the afflicted, to do all things which the church, as such, cannot perform, seeking out opportunities of doing good, to be ever on the alert. Another consideration we would suggest in favor of frequently assembling together, is, the testimony of all experience, that will so speedily form such characters as the New Testament requires to fill these posts as this practice does. We then desire to urge on you the frequent, the weekly meeting together on each Lord's day, to observe as a church, the institutions of Christ. The importance, which under the new institution attaches to the regular observance of the Lord's day, is not, we are assured, properly estimated by many churches.— Thus it is our mutual, love shall be awakened, and kept alive. How incalculably great are our inducements thus to assemble.

He has not predicted his promised presence on the attendance with of some brother, talented or otherwise.— Either more formally set apart to public duties than his brethren, or not so, on none of these does his promise to be with us depend. If we assemble in his name, with reference to his authority, then is he there, and two or three, are entitled to all the rich blessings, the presence of Jesus secures. But can we expect the approval of his presence, if we allow ourselves to neglect any of his known appointments? or if we permit ourselves to continue ignorant what these appointments are? no; we cannot expect it, it would be an insult to one clothed merely with a little brief authority, much more to one possessed of all authority in Heaven and in earth. We have already occupied more ground than we expected. Permit however, before we close these remarks to point to the necessity that exists, and which calls loudly for the appointment of men full of the Holy Spirit, and of wisdom in divine things, as Bishops and Deacons in every congregation, men capable of giving energy, point, and direction to the influence of the church. If you have not amongst you such characters as the New Testament calls for, then the path of duty is plain. Meet together promptly on the Lord's own day keep all the commandments of Christ addressed to the church, studiously investigate his word, and submit yourselves to its moulding influence, by such means shall such characters be speedily formed as your exigencies require, and, formed thus, you may well confide in God that they shall prove a blessing.

It needs no spirit of prophecy to foresee, that the church which neglects to exercise the talents and powers she now possesses, will never see them increase, whether that neglect arises from improper reliance on some one brother, or from total apathy, is immaterial to the result. The child not permitted to use its limbs, becomes a confirmed cripple, which, with proper liberty, and labor would have become a graceful, and athletic man. The talent that was not used, not only failed to increase, but entailed just, and fearful punishment on its indolent possessor.

There is also, brethren, a great need of moral courage, in exercising the discipline of the church of Christ. There always will be some, who become stumbling blocks to others by their evil deeds. Such should not be overlooked.—The gangrene will spread, and dissolution must ensue to that body in which such are permitted to abide. The means of correction are in our hands. The laws of the kingdom are plain. Let us then use them, courageously, but affectionately; mildly, yet with firmness. If the institutions of Christ cannot reform any individual, then he who is past reformation, is beyond hope.

Brethren, who are acting as overseers, and servants in the churches, suffer the word of exhortation; much depends on you. As sentinels give the alarm at the first which is usually the most insiduous approach of an enemy. Warn against a conformity to the world. Extinguish strife. Excite to love, to good works, to every holy practice.

Brethren who speak the word of life, awake out of sleep, do not, dare not keep silence, exhort entreat, rebuke with all long suffering, when teaching. Sustain your teachings by your daily walk.

Brethren and Sisters at large, shall we not see in your dwellings the erection of the family altar, from which shall ascend the morning and evening sacrifice of prayer and praise. Shall not we see our children, trained for the skies, putting into their hands the word of life, let us place among their earliest impressions, those pure precepts found in the Living Oracles. Then parental precept, backed by parental example shall not lose its reward.

Finally, be steadfast, unmoveable in every good work, always abounding in the work of the Lord, forasmuch as we have the divine assurance, that our labor shall not be in vain in the Lord.

Then when we meet in our glorious home on high, we doubt not but we shall see, in the glorified persons of many, won by our example on earth from their sinful follies; the abiding evidence; that the greatest triumph of christiani-

ty is its enabling feeble, mortal man, to exhibit, and publish abroad through his conduct, the perfections of Him, who has called us out of darkness into this marvelous light.

B. W. STONE,
J. HEWIT,
J. T. JONES,
A. REYNOLDS,
J. KINGDON,
M. ELDER.
} *Committee.*

THE CONFERENCE IN TERRA CONFUSA.

(*Continued from page* 3.)

According to previous appointment the Conference met. After solemn prayer, and praise, the moderator took his seat. Mr. C. rose, and said: I am happy to see you once more convened, and I rejoice to see present such a large number of brethren, who feel such deep interest in our deliberations. Without wasting time I hasten to the subject, which I promised, at the close of our last meeting, to resume at this. Bp. M. had mentioned two cases of certain churches, which had divided on the Lord's supper and baptism. I then remarked that they acted wrong in dividing, and that I would endeavor to prove it. This pledge I will now redeem. The church, to which reference was made by Bp. M , was large and respectable, living in peace, and increasing in number. Like other churches they attend to the Lord's supper two or three times a year. Custom had sanctioned this practice, and after the manner of their forefathers they had still acted. A few in the church received the idea that the supper should be attended to every Lord's day; they proposed it, and zealously urged it; the majority could not see sufficient authority for it, and as zealously opposed its introduction. The final issue was a separation; a division of the church.

I have no objection against breaking bread every Lord's day, where the church is unanimous; for as oft as you do it, do it in remembrance of Jesus; this neither forbids, nor positively enjoins weekly attention to it. Yet to make every first day's communion, a *sine qua non* of christian fellowship and union, is unauthorized by the scripture. In this the minority of the church alluded to, was wrong. The majority too were wrong in so zealously opposing their good brethren who differed from them in opinion. They should

have labored with them in the spirit of meekness, and forbearance, and for their comfort should have agreed more frequently to attend to the institution.

With regard to that church, which separated and divided on the subject of baptism for the remission of sins, I am confident they erred from the truth. I am one of those, who believe this doctrine true; yet to assert that God cannot, and will not pardon the sins of one not immersed, is rash and uncharitable. Say, sin is not pardoned, nor washed away but by immersion; you exclude forever from heaven all those, who ignorant of their duty, have died unimmersed; "For if you die in your sins, where God is, you cannot come." By this, the fairest christian characters on earth would be lost forever, all christian experience would be nullified, and a broad basis laid for skepticism, and infidelity.

To urge this doctrine as a *sine qua non* of remission, has already done irreparable injury to the peace, harmoy, and growth of the church, and will do more, if persisted in.—Those opposed to the doctrine; and those who advocate it, have been too sensitive, and indulged in hard feelings, and speeches. Instead of attempts to heal the wound, they have caused it to bleed a fresh, till division has been the result. We cannot but deplore the weakness of man.—Doc. P. rose, and thus spake: I fear we have entered on a subject, in which we cannot agree. With our brother last up, I cannot but agree, with regard to the Lord's supper.—His views are mine, and I must think, are the views of us all. But on the subject of baptism I cannot agree. I believe with him that immersion is baptism; but I also believe that sprinkling, and pouring water on a person, and washing, are also baptism. In this I have been long confirmed, and cannot readily relinquish the sentiment. That baptism is for the remission of sins I cannot receive as a doctrine of revelation. Other views I have ever attached to this ordinance, which views I have learned from the word of God. This subject, I fear, will break that harmony, and unity amongst us, which has marked our former deliberations, and which are so much desired by us all. Yet let us fearlessly, candidly and honestly advance to the subject; with such a temper we shall find the right way; we cannot err, when it is so plainly marked in the book of God. I should be glad to hear from some brother his best and most weighty arguments in favor of immersion *alone* as being the baptism required, and practiced in the New Testament. Till this be done I will wait in silence.

Mr. R. arose, and said: Though the subject is one of long

controversy, yet in the spirit suggested by my brother, Doc. P., I have no fear that we shall not come to the knowledge of the truth. At his request I shall undertake to prove that immersion alone is the baptism of the New Testament.

Professor Stuart of Andover, among the best scholars of the age, has with much labor, and candor examined into the classical meaning of the words *bapto* and *baptizo* with their derivatives. The result of his examination is, "that, In the New Testament however, there is a marked distinction between the use of the verbs (*bapto* and *baptizo.*) *Baptizo* and its derivatives are exclusively employed, *when the rite of baptism is to be dasignated* in any form whatever; and in this case, *bapto* seems to be purposely, as well as habitually excluded." From the authority of a score of Greek classic authors, he has proved that "*bapto* and *babtizo* mean *to dip, plunge, or immerge* into any thing liquid," and he observes, "All Lexicographers and critics are agreed in this Again, he says, "It is impossible to doubt that the words *bapto* and *baptizo* have in the Greek classical writers, the sense of *dip, plunge, immerse, sink*, etc."

But as *baptizo* and its derivatives are exclusively employed when the rite of baptism is to be designated, we have nothing to do with the word *bapto* or any of its derivatives. Now we are well assured that this assertion of Professor Stewart is true. We have proved it by examining every passage where baptism occurs in the New Testament. His assertion must be admited by us all, correct.

1. The Greek classic writers then use the word *baptizo* to signify *to dip, plunge, immerse or overwhelm.*

2. The Septuagint uses it in the same sense. 2. Kings v. 10—14. "And Elisha sent a messenger unto him, (Naaman,) saying, "Go and wash (baptizo) in Jordan seven times, and thy flesh shall come again to thee, aud thou shall be clean. Then went he down, and dipped (*baptizo*) himself seven times in Jordon." Isah xxi. 4.

3. In the Apocrypha *baptizo* is but once found; Judith xii. 7. "She (Judith) went out by night into the valley of Bethulia, and washed herself (*baptizo*) in the camp, at the fountain of water." Or more literally, she washed. or bathed herself in a fountain by the camp. It is evident that the fountain in which she immerged herself was in the valley of Bethulia, and that this valley was beyond the camp. See Judith xiii. 10. She bathed herself according to the law, and came in clean. Judith xii. 9.

4. As collateral evidence the church in her earliest, and best days always immersed, until in after years a council of

Bishops decreed that sprinkling or pouring a little water on a person should be baptism; but this was restricted to persons sick or weakly. Had this been an Apostolic practice, they would have referred to it; but they presumed not to establish this by any such authority.

5. The Greek church have always practiced immersion, and they certainly best understood their own language.

6. The accounts in the New Testament of persons baptized seem plainly to hold forth the idea of immersion.

7. The word *baptizo* is no where rendered sprinkling.

On these arguments I rely for the correctness of my practice; but if they are found to be unscriptural I will abandon them, and follow the practice enjoined in the New Testament. Our brother Bp. M. has acknowledged immersion to be authorised baptism, and in this we perfectly agree. Yet he thinks that sprinkling or pouring water on the subject is also authorized baptism. Of this he may convince us. We wait to hear his arguments.

Bp. M.; That immersion is baptism, I suppose not one of us will deny, for we all practice it. Yet I believe that sprinkling, pouring, and washing with water, are also authorized baptism. We grant, there is no decisive proof that any in apostolic times were baptised by sprinkling, or pouring; yet we have good inferential proof that they were.

1. The baptism of the Holy Ghost was evidently administered by pouring, as appears from Acts ii. 1—18.

2. The baptism of the Israelites in the red sea was performed by sprinkling. 1. Cor. x. 2.

3. In Mark vii. 4. Baptism is explained by the simple act of washing.

4. Baptism appears to be performed, where immersion could not be the act; as the jailor, and others. From these *data* I have drawn the conclusion on which I rest satisfied.

Doc. P. I have carefully examined the import of the Greek word *baptico*, and its derivatives in the Greek classics, in the Septuagint, in the Apocraphy, and in the New Testament, and have come to the same results, as Professor Stuart has; that it means to dip, to plunge, immerge, and overwhelm. Yet with the Professor I think that it is rightly performed by sprinkling, pouring, or washing. For this practice I feel authorised to plead, for the reasons assigned by our brother last up.

Mr. R. I am glad to find so cordial agreement on the point, that baptism is immersion. The great matter to be settled, is, does the New Testament authorize us to administer the ordinances by sprinkling, pouring, or washing, where the idea of immersion or overwhelming is excluded?

Let us carefully examine the several arguments, on which our two brethren, last up, rely.

1. The Baptism of the Holy Spirit was performed by pouring. Granted. But is the idea of overwhelming, or immersion excluded? Was not the house, where they were sitting, filled with this mighty spirit, and of course, all the people immersed, or overwhelmed in it? A man may be buried by having the dirt poured, or thrown upon him in the grave; so may a person be immersed, or buried in baptism by having water profusely poured upon him. But to say baptism is immersion, and immersion is sprinkling, or pouring a few drops of water on the subject, appears to me a contradiction in terms.

2. The baptism of the Israelites in the cloud, and in the sea is the next argument of our brethren for sprinkling. They think that the sprays issuing from the water standing up in heaps on each side, and from the cloud above, sprinkled them in their passage through the sea. This may have been the fact; but is the idea of their being immersed, or overwhelmned in the cloud, and in the sea, excluded? No. A man may be buried in the earth, or in the sea, and yet not a particle of earth or water touch him. So were the Israelites in the cloud and in the sea.

3. The next argument is drawn from Mark vii. 4. "And when they saw some of his disciples eat bread with defiled (that is to say with unwashen) hands, they found fault.—For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, (*baptizo*) they eat not. And many other things; as the washing (*babtismous*) of cups, and pots, and brazen vessels, and tables." The translation of this text by Dr. George Campbell is natural and easy, "For the Pharisees, and indeed all the Jews, observing the tradition of the elders, eat not until they washed their hands, by pouring a little water upon them, and, if they come from the market, by dipping them." In no case whatever did they eat, till they washed their hands by pouring a little water on them: but when they returned from market, where they had become more defiled, they did not eat till they *dipped* their hands in water.—And we see no reason why pots, cups, brazen vessels, and even tables, when defiled, should be dipped in water for their cleansing, according to the law, especially of tradition. (*To be cotinued.*)

"If you love me, your deeds will tell me so."

From the Christian Register.

CHAPLAIN IN THE MILLITIA.

We have extracted from the Portland Mirror, the following portions of a letter, for the sake of its bearing upon the subject of Peace.

West Prospect, Me. Sept. 27, 1834

To Col. Joseph Ames,

Dear Sir,—I have the honor hereby to acknowledge the receipt of a commission from the late governor of this state to be chaplain of the regiment of militia, which you have the honor to command. A sense of duty constrains me to decline the appointment with which you have honored me, and herewith to return the commission given me pursuant to such an appointment.

You will doubtless inquire for the *reasons* which have brought me to this determination. It is to you that I should assign them. And I do it the more cheerfully, as no apology will be needed for offering to your consideration, some sentiments which I deem important in their bearing upon human welfare.

It is a standing principle with me to hold no office, the duties of which I cannot conscientiously perform, according to the *design* of the office. I am not certain that I understand the duties of chaplains, for the statute does not prescribe them. Custom makes it their duty to appear on days of regimental reviews, and by solemn prayer, to ask the blessing of God on the labors and service of the occasion. Should the militia be called into active service either for defensive or offensive operations, I suppose that such chaplains as might be drafted for the service would be expected to impart moral and religious instrnction to the army, and pray for the success of their operations. Such are my general views of a chaplain's duty. If I am correct in these views, my duties as chaplain, if I were to accept the office, would not well comport with my duties as a christian. I have embraced the opinion, that *the custom of war is inconsistent with the principles of the christian religion.*

As war, in my view, is at variance with the gospel, I cannot consistently *countenance a system of preparation for it.*— It would be highly incongruous for me to hold an office, the duties of which would require me to be present on days of military parade to ask the blessing of heaven on a system,

which I believe wrong, both in its abstract principles, and in its practical operations. Acting as chaplain, on such occasions, I should give a practical expression of my approbation of the militia system, which is but a branch of the war system, and throw around them all the sacredness of a solemn religious service. In so doing, I should do violence to some of the most settled convictions of my mind.

Another objection which has great influence with me is found in the fact that *military reviews are exceedingly demoralizing in their influence.* In 1826, the secretary of war addressed to some of the most respectable militia officers, in the different states, a circular, containing a number of questions relating to military affairs. One of these questions was the following. "From your experience, are frequent musters advantageous to the great body of the militia?" I have lying before me, the answer given to this question by no less than sixteen distinguished militia officers, residing in seven different states. With one voice they pronounce musters either pernicious or useless. Most of them speak of them as decidedly injurious to the morals of the community. One says, "Attend a militia muster under its most favorable circumstances, and riot, drunkenness, and every species of immorality, are the order of the day." Another pronounces them, "Always scenes of the lowest, and most destructive dissipation, where nothing is to be acquired, but the most pernicious habits." Another calls them, "Schools of insubordination and vice." This high official testimony respecting the moral influence of militia musters, is corroborated by the observation of every man who has been an eye witness of them. Who that has ever visited the parade ground, has not found it the theatre of the most degrading vices? Who has not there witnessed intemperance, profaneness, obscenity, wrangling, and their kindred vices? It is a place of almost unrestrained indulgence, where many, who at other times, are sober and respectable, overleap the bounds of moderation, and spend the day in rioting, drunkeness and other excesses? The whole community suffers under the demoralizing influence of these public exhibitions. Such being their character and influence, how can I consistently express my approbation of them by being present, and asking the blessing of God on them?

Perhaps it will be said, if there is so much evil connected with these occasions, it is exceedingly desirable that some *counteracting influence* should be exerted by the presence and services of a suitable chaplain. But I reply, the whole system of war is so essentially wrong in principle,

and military musters, which are a part of the system, are so polluting in their influence, that all my moral sensibilities revolt at the idea of praying for the blessing of God upon them. During my residence in this town, I have studiously avoided all public trainings and musters, that I might not seem by my presence, to express any approbation of them.

One other view of this subject I wish to present. I have supposed if the militia should be called into active service, I should be liable, if holding the chaplain's commission, to be called to *officiate as a chaplain to the army*. Be that as it may, if it is right for me to act as chaplain to the militia at home, it would be right in time of war. There could be no objection on the ground of principle. If I were to join the army in this capacity, I should be expected to impart, on all suitable occasions, moral and religious instruction to the Soldiers. Suppose that on the eve of some important battle, I should preach from the well known words of our Savior, 'Put up thy sword into its place; for all they that take the sword shall perish with the sword;' or the words, 'Love your enemies;' and suppose I should speak according to the spirit and meaning of these texts; should I be considered as acting the part of a good chaplain? Would it be a suitable preparation for a work of slaughter upon which they were soon to enter? But would not such preaching be in perfect accordance with my duty as a minister of the gospel of peace? And is it not evident that my duty as chaplain to an army would be quite inconsistent with my duty as a minister of Christ. Again, suppose that on the eve of battle I am called upon to pray with the army. What would be expected of me as a good and faithful chaplain? Doubtless, that I should pray for the success of my nation's cause, and my nation's arms; that the God of armies would give us signal victory and triumph over our enemies. And is not this equivalent to praying that God would give us great success in the work of human butchery? that he would enable us to shoot, cut, stab, and destroy our fellow men with great skill, and rapidity; and lay them at our feet, weltering in their gore. In fine, is it not praying that God would make us distinguished murderers and cutthroats. Now would this, my duty as chaplain, comport with my duty as a christian minister? Can prayer for the success of arms, prayer for victory over our enemies, when that victory is to be gained by butchery and blood, be justified in the sight of that God who requires us to love our enemies, and pray for them?

Suppose that two men differ touching their rights, and agree to settle the question of rights, by resort to arms,

by a duel. Each one professes to have a just cause, and to ensure success in his efforts to gain his rights, he employs a chaplain to seekthe blessing of God on his efforts; in other words, to pray that God would enable him to kill his neighbor? How would the prayers of these two chaplains appear in heaven? And what would be thought of the men who should employ them for this purpose? Whose moral sensibilities would not be shocked at such cruelty and impiety as are involved in the supposed case? But in what does this case differ in principle, from that of two nations who resort to arms to settle the question of their rights? And why is not lhe conduct of the chaplains, who pray for the success of the duellist, just as consistent with the principles of the gospel, as the conduct of the chaplains who pray for the success of contending armies and nations? In the former case, each one only prays that his patron may be successful in efforts to butcher a single man; whereas in the latter case, each chaplain prays for success in the efforts to slaughter men by thousands.

I should be glad to add much more. But I fear, sir, that I have already wearied your patience. I think also that I have said enough to make it manifest that I cannot consistently accept the appointment with which you have honored me. STEPHEN THURSTON.

From the Christian Register.

EMANCIPATION OF SLAVES.

UNDER our foreign head will be seen a cheering account of the prospects of emancipation in the French Colonies, as indicated by the speech of that great statesman and philanthropist, the Duc de Broglie.

The success of the experiment made by England has disappointed the gloomy forebodings of the timid, and surpassed the expectations of those who looked upon the experiment with approbation and favor. The following extract of a letter from a resident at Barbadoes, March 3d, 1835, communicated to the editor of the Vermont Chronicle, gives us information upon this subject of the practical kind that is wanted. Barbadoes may present the most favorable example; but throughout the colonies the results have on the whole been truly gratifying.

"These Islanders are at present in a very interesting state, on account of the abolition of slavery. I have seen

occasional notices of this state of things, in American papers, and I cannot but wonder at and regret the delusion which prevails respecting the actual truth. I wish it were possible to show to all the inhabitants of the United States, —particularly christians—the demonstration now exhibiting in the West Indies, that *abolition is practicable*—safe, and *immediately* beneficial to all concerned. There were in this island, (20 miles by 12) on the first of August last, 80,000 slaves. Of the other inhabitants, say 40,000, probably not over 10,000 are white. Here, then, if any where, emancipation ought to show its bad features—especially when we consider that the negroes on this island have always been held at the worst in the West Indies. What, then, is the result *here?* I speak what I *know* to be the general view, when I say, that the state of things in town and country is so good—there is such industry, sobriety and order among the whole black population, as to have effected a total revolution in the views of nearly all, who once fought against emancipation step by step. I have never been in a community where there was a more cordial agreement upon any important subject than there is in all these islands in favor of emancipation. Blessed be God, "who has made of one blood all the nations that dwell upon the earth," this great experiment of doing justice to an oppressed people is successful. The greatest exertions are now making to enlighten and educate the blacks. A single school across the street from our boarding-house, has 148 boys; and I have visited an estate on which alone there are 96 children daily at school. These are only specimens of what is going on every where.—O my dear sir, may you and I, and all who profess the religion of Him whose service is perfect freedom, pray for our dear native land, that the eyes of her people may be opened to the enormity of the evil which they are cherishing, and that their hands may be *willingly* unclasped from the victims of their oppression. If ever you hear any one speak of the *danger* of emancipation, point him to *all* the West India islands, where the blacks are to the whites as ten to one, and where I would as soon sleep with open doors, as I would in any town on the banks of Connecticut river.

Emancipation of Slaves in the French Colonies.

FRENCH Chamber of Peers.—Sitting of February 23. Baron Pasquere, President.

The Duc de Broglie said, that it was not his intention to combat the conclusions of the Commission (viz, that whilst it admitted the philanthropic views of the petitioners, it felt it a duty to propose the order of the day:) all he wished, was, to make two or three very short observations to the Chamber. He coincided with the sentiments, principles, and hopes expressed by the reporter of the Commission.—He agreed with him, in considering that the question of the abolition of Negro Slavery, was a serious and delicate one; a question which could not be touched upon with too much precaution and tenderness, and upon which, as a general rule, it was better to act than debate. The danger of discussion upon this matter had, however, become much diminished with in the last year. While this great event was in the course of accomplishment in the British colonies, a few words more or less pronounced on this side of the Atlantic, were not of a nature to have much effect. In reality the whole of the slaves in the British West India Islands were free. This was a serious subject for the meditation of those nations, who still possessed slave colonies. He was willing to allow of silence, upon condition, however, that inaction should not become justified by that silence. A grand problem was to be solved: this conld not too soon be set about, and if abstaining from discussion thereupon should bring on perfect inaction, he should consider it a dangerous course. He considered that the example given in the British colonies deserved consideration in another point of view. He was not aware that hitherto any had attempted to justify the principles of slavery; no person had pretended that one man had a right of property in another man; but slavery had always been defended upon the ground that it would be dangerous to pass, all at once, from emancipation to complete liberty; and the mighty catastrophe, which occurred in the most flourishing of the former French colonies (St Domingo,) in consequence of such a transition, was invoked in support of the opinion. What was now passing in the British colonies proved, and he returned thanks to God for it with all his soul, that these were very exaggerated apprehensions, and that such a transaction was possible, without causing trouble or disorder; and was compatible with the continuance of the most scrupulous respect for persons of property. This example had deprived the indefinite continuance of slavery of its last excuse—its last justification. No doubt, the question was still very serious and delicate, and it could not be too maturely deliberated upon by Government, which ought to enjoy every kind of liberty during its investigations. In ad-

hering to the conclusions of the Commission, he was very glad to be able to say that discussion on this matter was expedient, merely on the account of the confidence which is placed in Government. If the Government should not take up the question, he should feel it his duty to call the attention of the Chamber thereto again,—*Ib.*

The Editor's remarks on brother H. Cyrus' letter, No. 2.

I have briefly noticed the first charge against me by Mr. W. P. Cochran, viz, "*That the blood of Christ is of no more efficacy in the salvation of a sinner, than the blood of a Martyr. I now proceed to charge; That Christ Jesus was a mere man, or, atbest, one of the higher order of created intelligence, such as Michael, Gabriel, etc. That he created the world by delegateon.*"

These are inferences drawn, unfairly drawn from my writings. The language I never used, nor the ideas attached to the language I never received. Mr. Cochran surely is not ignorant, that the great controversy between Arius and Athanasius, and their followers, was on this point; Arius asserted that Jesus Christ was a created intelligence of the highest order, and Athanasius contended that he was *begotten, not made.* This doctrine of Athanasius has been the *orthodox* doctrine ever since; and to this have I subscribed long ago, as the most probable. See my letters to Doc. Blythe. I acknowledge that much speculation has been used on both sides of the long vexatious question. I, like many others, have indulged in it; but convinced of its inutility, and bad effects in society, have for several years back relinquished these speculations, and have confined myself to the language of scripture in my public teaching. I have earnestly wished to see the controversy buried, and no longer retained to keep up the old spirit of hatred and war among christians. I am fully convinced, that both sides of the question have been, and yet are, injudiciously managed by their advocates; The combatants drive each other to extremes, and impute ideas to each other, which they have never recived. This has been frequently done to me; and frequently have I, doubtless, done it to others with equal success. In honesty I did it, and will admit, but that with equal honesty others have done it to me. But honesty is not the proper criterion, by which to measure truth. Mr. Cochran, Light, and Nelson must prosecute their own course. With the public I leave my cause; but ultimately, the Judge of the whole earth will determine the matter.

B. W. STONE.

Queries proposed by W.H. Shelby of Kentucky.

1. Who is the prince of this world?
2. Who is the prince of the power of the air?
3. Is that spirit spoken of in Rom. viii., as groaning, the spirit of God, or the spirit of man?

ANSWERS.

Q. 1 Who is the prince of this world?

A. In three texst in the New Testament we find the expression, *the prince of this world.* John xii. 31.—xiv. 30.—xvi. 11., to each of which let us attend.

John xiv. 30. "Hereafter I will not talk much with you; for *the prince of this world cometh,* and hath nothing in me." Doctors A. Clark, and Dodridge think, that this should be rendered, The governor of this land, i. e. of Judea, and that this governor was Pilate. This translation I have accepted. Because our Lord spake these words just before his condemnation to death, telling his disciples that he should not hereafter talk much more with them; and assigns the reason, For the governor of this land is coming, now on his way to the judgment seat, to adjudicate upon me; but, he will find nothing in me; he will find no faith in me. This Pilate, after examination had, honestly confessed, and therefore wished to release him. But the voice of the multitude prevailed against his judgment, and he delivered him up to be crucified.

John xii. 31. "Now is the judgment this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men nnto me."

These words were also spoken just before his passion. At this very time the Sanhedrim, the high court of the Jews, were in session, and had just passed the horrid judgment, that Jesus should be put to death by crucifixion, for the blasphemy of saying, he was the son of God. Though he was distant from the court, and they in secret, yet he clearly saw and heard what they had done within their hall. Now is the judgment of this world or land. They have decreed my death, to cast me out of the world. Thus when any court has determined a case before them, we say, this is the judgment of the court. *The prince of this world,* in this place evidently means the Lord Jesus; "He is Lord of all;" constituted and anointed king by the Father; and his subjects are the heathen, and the uttermost parts of the of the earth, which include the whole world. Psalms ii.

No other is by the Father, or by those inspired by his Spirit, acknowledged as the prince of this world. It would derogate from the glory of the Savior to acknowledge any other. Satan is never called such in the scriptures; yet, strange it is, commentators have applied this expression to him. Can it be true, that Satan is cast out? Is he not represented as a roaring Lion seeking whom he may devour? Is he not represented as transforming himself into an Angle of light, to seduce| the people of God? and as leading poor sinners captive to ruin? May we not safely say, that until he is bound by the Angel with a great chain, and cast into the bottomless pit, he will not be cast out?

But, said the Savior, If I be lifted up (crucified) I will draw all men unto me. I shall yet rise from the dead, and sit at the last day upon my judgment seat, and draw all men, small and great, to receive judgment from my lips; even these my judges, who have now judged me as worthy of death. Some have thought that the *drawing* here mentioned, is the drawing of love, manifested in the death and resurrection of Jesus. But is it fact that all men are thus drawn to him? Is not the reverse true?

John xvi. 11. "When he (the comforter) is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness because I go to the Father, and ye see me no more; Of judgment, because *the prince of this world* is judged."

The Comforter, or Holy Spirit promised, came on the day of penticost. Acts ii. The Apostles being filled with this spirit, spake as they were moved. The people were convinced of sin, becacse they had not believed in the son of God, but had crucified that just one. They were convinced of rigeteoesnes,—the righteousness of his claim to be the son of God, the true Messiah; the righteousness of his life and testimony; because he arose from the dead and went to the Father, and was seen no more by his disciples Had he been an impostor, he would not have been raised from the dead They were also convinced of judgment; the unjust judgment passed against him, the price of this world, the Lord Jesus. Under this conviction, they cried out, "Men and brethren, what shall we do?

How was Satan *now* judged? Had he not been judged and condemned from the beginning?

Q. 2. Who is the prince of the power of the air?

A. Paul says, "It is the spirit that non worketh in the children of disobedience.", Eph. ii. 2. A better answer I presume not to give. This should satisfy us all. Why this wicked spirit is called the prince of the power of the

air, I might guess, and so might you; and we might both be wrong. The Lord has not informed us; doubtless, because it would be unnecessary for us to know.

Q. 3. Is that spirit, spoken of in Rom. viii., as groaning, the spirit of God, or of man?

A. Paul says, "There is but one Spirit." The spirit of the Father, flowing through the son into every member of his spiritual body. Though man may, and does possess this spirit, if he be a christian, yet we do not call it the spirit of a man, but the spirit of God in us; the spirit received by faith. When we receive this spirit we are made "partakers of the divine nature." This is the spirit that groans and prays, as it did in the great head of the body, the son of God. EDITOR.

Spadra Bluff, Johnson co. A. T. April 19, 1835.

BROTHER STONE,—I know I am not qualified to write for the public eye; but believing you to be able to bear with the infirmities of the weak, and feeling myself as much interested in knowing the truth as others are, I take the liberty of suggesting a few thoughts to you on an important subject, about which much has already been said, and not in vain, that is, the Holy Spirit promised in immersion, and the gifts as the spirit. My difficulty, at present, is not on the spirit itself, but on the gifts of the spirit.

To say that christians now live under the same dispensation that primitive christians did, that they have the same word of faith on which to build, the same promises on which to rely, and that they receive the same all-powerful Holy Spirit by faith and obedience to the first requirements of the gospel; and then to say, without a thus saith the Lord for it, that the spirit shall not work in them with the same power, or distribute to them the same gifts, looks to my weak mind almost like a paradox. Can we limit the spirit? Has the scriptures said it will not do as much for the faithful obedient child of God now, as then? To say that God will not do as much by that spirit for his children now, as he did then, appears like disannulling many of the commands of God, for the Corinthions were specially commanded to covet earnestly the best gifts, 1. Cor. xii. 31. xiv. 39, to desire spiritual gifts xiv. 1, to seek to excel in them, v. 14; to pray for them v. 13. This epistle is for us, or it is not for us; if it is not for us, why make any use of it? If it is for us, why not use it all? For if it is for us, these are

the commandments of God, and are binding on all; for he adds (v. 37,) "If any man think himself a prophet, or spiritual, let him acknowledg that the things that I write unto you are the commandments of God." And to say that God commands us to covet earnestly, to desire, to seek after, to pray for things, that he does not intend us to have, is, to destroy our confidence in his word. That we have lost most of these gifts I admit; and no wonder, for they can only be enjoyed by the believing, obedient sons of God,—and all men have been taught to disbelieve the scriptures on this subject, and to practise accordingly.

But is there no trait of spiritual gifts among us, that are supernatural gifts? For some talk as if they were natrual, and supernatural gifts of the spirit. If there are natural, or produced by the laws of nature, they are not spiritual: and if they are spiritual, they are supernatural, or beyond the laws of nature. They also speak of miraculous gifts of the spirit, as though all the gifts of the spirits were not miraculous. Is not every thing above, or beyond the laws of nature, miraculous in the full sense of the word? We plead for the reception of the Holy Spirit, and for the love of God shed abroad in the heart by the spirit, and are not these the head of all miracles? Do we not pray for grace and strength to withstand the adversary in the hour of temptation? Are we not taught to pray for the sick, and anoint them with oil in the name of the Lord? and for many other teings? Why all this, if God will work no miracle for us? Does not God communicate all spiritual favors we receive in answer to pray by the Spirit? and are they not all spiritual gifts, and miraculous too, though not of the most conspicuous kind? Would it not be a spiritual gift and miracle for God, in answer to our prayers, to give us strength, we do not naturally possess, to resist the temptation and overcome the wicked one? or to raise the sick in answer to prayer through obedience and faith in God's promise? God may make use of means, such as the clay or oil; but if the means according to the laws of nature are not calculated to produce the effect, is it the less miraculous? If we plead for the gift, of the spirit itself, and its best and greatest gift, the love of God shed abroad in the heart, and many of its inferior gifts, where shall we limit it?

I want you or some able brother to give a plain scripture rule and show us which commands are for us, and which are not; which promise we may rely on, and which we cannot trust.

Much has been said about the primitive church, and ancient order of things. Paul describes it, after they had de-

parted in some respects from that order. He represents the church as one body, having one head, all being baptized into that body by or in one spirit, and all drinking in one spirit, that spirit dividing to each member of that body some special gift, which was of use to the body; as our hands, feet, eyes, etc., are to our natural body. He then shows them wherein they had departed from that order, reproves them for their abuse of these gifts, admonishes them to reform, and exhorts them to use these gifts for the edification of the body, for which they were specially given. The body Paul describes is the model of primitive christianity, and the ancient order of things; how shall we know when we have got back to primitive ground, without we see just such a church as Paul describes?

(*To be continued.*)

ERRATA.—On page 152, (Committee) for Kingdon read Rigdon

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KENTUCKY.—*Georgetown*, Eliza Moseby for vol. 9. *Elkton*, Wm. Dickerson 9. *Paris*, A. P. Hall 7, 8; J. Snell 9; Susan Beall 9; Susan Bledsoe 9; D. Canada 9; H. Parker 9.
INDIANA.—*Swanksville*, Wm. Dugger 9; J. Baker 9; Pet. Shuck 9; J. H. Burgess 9; Wm Wilson 9. *Rodman's*, Nich. Hightshue 9. *Milton*, J. Crum, A. Crum, C. Roberson 9.—*Jacksonburgh*, F. Graham, R. L. Leason 9.
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CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. IX.] JACKSONVILLE, ILL. AUGUST, 1835. [No. 8.

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 1½ cents a number under one hundred miles, and 2½ cents over one hundred miles.

Spadra Bluff, Johnson co. A. T. April 19, 1835.

(*Continued from page* 168.)

The church is described as being in the wilderness, and coming up out of the wilderness leaning on her beloved; looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. The church is now in the wilderness; the inquiring world is looking for a christian church, but they look in vain; comparing her with the description in the scriptures they cannot recognize her. But she shall be visible, rising in the morning, fair as the moon, clear as the sun, and terrible to her enemies as an army with banners.

What will make her thus visible, beautiful and terrible, unless she fill the model given in the scriptures in every respect; In faith, in unity, in power, by obeying every command in the New Testament, and relying on every promise with assurance, and receiving an answer to every prayer they put up to the Father in the name of Jesus, if consistent with the word? Paul to the Ephe. iv. 12, 13, says of the spiritual gifts, they were, "For the edifying of the body of Christ, till we all come to the unity of the faith, and of the knowledge of the son of God, unto a perfect man, unto the stature of the fullness of Christ; that we be no more children tossed to and fro, and carried about with every wind

of doctrine, by the slight of men and cunning craftiness, whereby they lie in wait to deceive, etc."

This passage has been brought to prove, that what is commonly called miraculous gifts should cease, as soon as the church arrived at the perfection described. But it might be asked, when she did arrive at perfection? And until this be attained, it cannot prove the point? If the mystery of iniquity had already gone to work, and the church in some things to backslide, and had not yet come to that state, when did she? Are the saints perfected? Is there no more use for a ministry? Has the church no more need of edification? Have we all come to the unity of the faith and of the knowledge of the son of God? Are we no more children tossed to and fro, and carried about by the slight of men, and their cunning craftiness? If we have arrived to this perfection, perhaps this passage may be applicable.

I am not, however, established on this point; but the above with many other difficulties of equal weight, have been insurmountable difficulties in my way of receiving the popular, faithless, and scrapping theory of giving such commands and promises all away, as would clearly distinguish christianity from other religions; or as do not comport with our unholly and faithless lives. I think it our indispensable duty to try to know the truth on this subject, as it has an important bearing on the present reformation; for if these gifts be a part of the features that will distinguish the true from the apostate church, if we remain in unbelief of it, we shall not arrive at that distinction ourselves, and will be likely to reject and persecute others, if they should arrive nearer the point than ourselves. And on the other hand, if God intended them to die with the first christians, it is important that we know when to tell our hearers to stop, lest we get beyond the holy land, and seek for things contrary to the will of God.

Brother Stone, it is with diffidence I submit these remarks to you, with the request, that if you think them worthy a place in the Messenger, and a serious reply, you will please to notice them.

Yours in search of truth.

THOMAS WOOD.

Maury county Tenn., April 27, 1835.

To Brother S. M. McCorkle,

Although your strictures on mine exhibit more of the

wasp than of the *dove*, I have concluded to reply in order to correct misrepresentations, and to exculpate myself from unfounded imputations. It is more than probable that you never read all my strictures; for, if you had when you wrote against me, you could not have said, "I find but two quotations" seeing that there are at least four quotations from your writings in one piece. (See Oct. number Mess. 1834)

You say, "*my essay may suffer as the Holy Book often does, from scrap expositors; taken in detached parcels, and turned into a meaning never designed by the author.*" Do you here insinuate that I have tortured any part of your views into a meaning which you never designed? If you do, I deny the charge, and call upon you to point me to the place. After making a quotation from my humble efforts, you say "*the mind of our author must have* LABORED *prodigiously when he was* DELIVERED *of such a group of unintelligibles.*" Now my dear friend I will just inform yon that my *mind never labored prodigiously* at any time, and least of all, *when the labor is accomplished;* rest succeeds labor you know; but probably you meant to say, that the mind of our author labored prodigiously when he was delivering the group; however it is not a new thing under the sun for an old author to say one thing and mean another., You appear to have been somewhat exasperated, because a man cannot find out from two quotations what your views on the prophecies are. It was not to be expected that a young hand should, in a few hours scribbling, give all the views, which it took an old expositor more than twelve months to write out. This you very well know, at least you ought to know it. You say, "Young authors should simply tell what they know, and simply express what they feel, should learn that there is but one little step between the sublime, and rediculos." By taking the *converse* of this, am I to undeastand that *old authors* should simply tell what they do *not* know, and simply express what they do *not* feel, and that they (forgetting the little step between the sublime and the rediculous?) should jumble them together.

But for your gratification, if it wil be any, I will attempt for cnce, to tell *what* I know, and to express simply *what* I feel at present. I *know* that your communication contains six *et caeteras*, and I also know that the phrases "*our young expositor*," "*our young divine*" and the stale "*mountain in labor*" will never pass with me for three arguments. Now for what I feel. I feel a consolation in my bosom, because I esteem the immutable truth of Jehovah higher, a thousand times higher than the evanescent things of "*this dim spot, which men call earth.*" I also feel that some old authors write with as much virulence, as f their pens were dipped

in the fountain of bitterness, which their own hearts contain. "*Omnia vincit amor; et nos cedams amori.*" You suppose I had better hold my unanswerable arguments still in *store*. Yes, better for your system of interpretation, for you having coupled *the harvest* of Matt. xiii. with *the harvest* of Rev. xiv. accordihg to your own concession, I by proving that the prases *sunteleia tou aionos* "*refers to the end of the Jewish state,*" and not to the conclusion of the christian dispensation (as you and Begg contend,) should shake your foundation, and make you tremble like Belshazzar. But I shall make no elaborate search in the cloudy mazes of mysticism for the furnace of fire into which you say the tares will be cast at the close of the present dispensation; but shall now only request you to turn your attention to Ezekiel xxii. 17—32.

Does it appear to you that the furnace is in London, or Jerusalem? Notwithstanding the unintelligibility of some places in my remarks, I perceive that you have been able to find out the difference existing between us; you state these questions:

"1 The Apocalypse, was it written *before or after* the destruction of Jerusalem?

"2. The great city; holy city, etc. Rev. xi. was it relative to the christian dispensation, the church, or does it relate to Jerusalem?"

"3. Whether the promise made to the disciples Luke xxii. 30, be in the future or the past." You then exclaim "*a mountain in labor.*" I am right willing that the readers of the Messenger shall look on until they see who proves to be the *mouse* slipping out of it. Let every one have his true character, whether fox or mouse.

You suppose it incompatible with the spirit of prophecy to make a prediction in *symbolical language* after having made it in a plain style, and you add that God has never done so. It is only necessary for me to adduce examples *where God has done so*, in order to overthrow your most plausible argument. Isaiah (xiii. xiv.) and Jeremiah (l. li.,) who both wrote before Daniel, plainly predicted the subsersion of the Babylonian empire and king, and yet the last mentioned prophet (chap. iv.) under the similitude of a tree predicts the same thing. This you will say was explained. Admitted, but it was not explained until some time after the king had seen the figurative vision. Should you deem this example not to the point, you will please to attend to the following: In Jeremiah xxv., is a plain prediction of the Babylonian captivity; it is in plain language, and Ezekiel who wrote after him speaks of it under the par-

able of a vine "plucked up in fury" chap. xix. also in chap. xx. 45—49, it is shown under the similitude of a fire kindled in a forest. Again chap. xxiv. 3—14, it is predicted in the parable of a boiling pot filled with choice bones.—Indeed I am of the persuasion, that on close examination, you will find that it is not an uncommon thing for apredic-tion to be exhibited in unfigurative language, and then to have the drapery of highly wrought eastern phraseology thrown around it. The crucifixion or death of Jesus was plainly foretold before he was born, yet he himself spoke of it *in a figurative manner;* John ii. 19. "*Destroy this temple and in three days I will raise it up.*" It appears that the Jews thought he spake of Solomon's temple; but he spake of the temple of his body.

If these examples be insufficient to convince a *common sense* man, just let me know, and I will, when circumstances permit, attempt to produce others, that no reasonable being can either get over, slip under, nor go round. You say "*I will now take notice to his* UNPARDONABLE *blunders about the holy city.*" If quoting the scriptures correctly be "*unpardonable blunders*" you will please to inform me, what you denominate a *pardonable* blunder. Should yon say, to quote *incorrectly* is pardonable, then you may be pardoned, for of such conduct you are guilty; but whether you ought to be forgiven before you repent is a question which I shall not determine, and therefore leave it *sub judice.* You ask "Why did Matthew call Jerusalem *the holy city*? You answer, "*Just because custom had made the term familiar.*" I ask, was this custom founded on the language of inspiration or on ignorance? You moreover say, "For a very different reson does John, speaking of signs in the future, by inspiration say, *holy city.*" Now be it known to the lovers of truth, that John does not say *holy city*, without the definite article; John says THE *holy city*, not *a holy city*, and I have proved beyond all contradiction that Jerusalem, the very metropolis over which Jesus wept, was called *the holy city.*"

You ask, "Would Christ weep over a *holy city*; charge it with the blood of the Prophets; calling the temple worship, and its appendages "*a den of thieves*?" I answer, he did weep over "*Jerusalem, the holy city,*" but did not call it "a den of thieves." It was the *temple*, not the holy city, which Jesus called a den of robbers.

But, my sheet is too small to follow you through all your sophistical *twistifications*, and I will therefore only notice a place or two more, before I advance another argument in favor of my hypothesis. On one page you speak of the

Apocalypse, being "*delivered in metaphors the most dark and mysterious, in figures which neither Jews nor Gentiles have been able to understand, or decypher for* 1800 *years.*" On another you say, "*taken as a book of metaphors, and not otherwise, it is* SOLVABLE." Well, now, does not this reflect great honor on the *Literati* of two nations? The learned of the Jews, and of the Gentliles have not been able to *understand* or *decypher* in 1800 years, *what?* nothing but *a solvable book!!* You ask me a number of questions about the two witnesses.—Stop if you please, do not be so fast, let us get the foundation laid, before we attempt to rear the superstructure.

Rev. i. 1. The very title of the book, and the 1.vs. show to common sence, that the *time at hand* could not mean 1800 years to come. "The Revelation of Jesus Christ which God gave unto him to show unto his servants (*ha dei genesthai en tachei*) THE THINGS WHICH MUST SHORTLY BE DONE "OR COME TO PASS." This is repeated chap. xxii. 6. "The Lord God of the Holy Prophets sent his Angel to show unto his servants (*ha dei genesthai en tachei*) THE THINGS WHICH MUST SHORTLY BE DONE." This is easy to be understood on she supposition that the book was written BEFORE the destruction of Jerusalem; but to say that it was written *long after* that event, throws you, and all on your side into a great difficulty, unless you can prove that the *en tachei* (*shortly*) means a long time, which I suspect will be a laborious task, but you can make the trial when it suits you, and I shall like to see your argument, if it should happen to come in the language of love; but ——— you may guess at the contrary. The following extract is from A. Clark's "*introduction to the Revelation*" p. p. 981—2. "The reasoning of Dr. Lardner relative to the *date* of this book, is by no means satisfactory to many other critics; who consider it to have been written *before* the destruction of Jerusalem; and in this opinion they are supported by *the most respectable testimonies among the ancients*, though the contrary was the more general opinion, *Ephiphanius* says, that John was banished to Patmos by *Claudius Caesar*; this would bring back the date to about A. D. 50. *Andreas* (bishop of Caesarea, in Cappadocia, about A. D. 500) in his comment on this book chap. vi. 16, says, John received this Revelation under the reign of *Vespasian*. This date also might place it before the final overthrow of the Jewish state, though *Vespasian* reigned to A. D. 79. The *inscription* to this book in the *Syriac Version* first published by *De Dieu* 1627 and afterwards in the London Polyglott, is the following: The Revelation which God made to John the Evangelist, in the island of Patmos to which he was banished by *Nero Caesar*. This places it *be-*

fore the year of our Lord 69; and consequently before the destruction of Jerusalem. *Of this opinion are many eminent writers*, and among them, *Hentenius*, *Harduin*, *Grotius*, Lightfoot, *Hammond*, *Sir Isaac Newton*, *Bishop Newton*, *Wetstein*, and others. To this bright constellation of literary stars I add one more; *Professor Stuart of Andover;* These are his words, "The Apocalypse, as I believe, was written *before* the fall of Jerusalem. The main reason lies in chap. xi. (the catastrophe of chaps. v.—xi.) where the fall of Jerusalem, the place where our Lord was crucified, is so specific, that I see no way of avoiding the conclusion. There are other reasons; but this is the turning point." Dr. Clark was of the same opinion as you may see by consulting his comment on Rev. vi. he says, "if this book was written *before* the destruction of Jerusalem AS IS MOST LIKELY, etc." See him on chap. i. 7. These observations will show that I am not alone in contending that the Apocalyse was not written *long after*, but *before* the scourge of Roman armies broke down the Jewish nation. Three sides of my sheet are full, and here I'll pause.

C. F. R. SHEHANE.

REMARK.

It is earnestly requested, that if these brethren write more for the Messenger, that they confine themselves to argument, and omit personalities, and vituperation. I cannot consent to publish any thing more unless written in a christian spirit. Editor.

THE GIFT OF THE HOLY SPIRIT.

Acts ii. 38, 39. "Repent and be baptized every one of you in the name of the Lord Jesus, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all that are afar off, even asmany as the Lord our God shall call."

The inquiry naturally arises,

1. Does the *gift of the Holy Spirit* mean, the Holy Spirit itself, or the peculiar gifts bestowed by the Holy Spirit?

2. Can we in these last days claim this promise of the gift of the Holy Spirit? These are important subjects, worthy of investigation We have thought that the christian

world has feared to approach them, and have been rather inclined to accommodate them to the existing state of the church.

1. Does the gift of the Holy Spirit mean, the Holy Spirit itself given, or the peculiar gifts bestowed by the Holy Spirit?

Just before our Lord left this world, he promised his apostles that he would send them another comforter, even the Holy Spirit. John xiv. 26. xvi. 7. When he was exalted by the right of God, he received of the Father the promise of the Holy Spirit, and shed forth that which they then saw and heard, Acts ii. 2, 3. They saw the cloven tongues as of fire; and they heard the sound as of a mighty rushing wind. "Behold, I send the promise of the Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke xxiv. 49. This promise of the Father was the Holy Spirit, Acts i. 4, 5. This promise of the Holy Spirit by the Father was made long before, through the prophet Joel, as quoted by Peter in Acts ii. 17. Gal. iii. 14. "That we might receive the promise of the Spirit through faith." "Sealed with the spirit of promise." Eph. i. 13. From these and similar texts, it is evident that the promise of the Spirit, is, the Spirit itself promised, and the gift of the Holy Spirit given. So we read of the *city of Jerusalem* as meaning Jerusalem itself. Luke xxix. 19, compared with Acts xiv. So the gift of righteousness, or justification, is, justification given. Rom. v. 17. This phraseology is common.

Sometimes the gift, or gifts of the Holy Spirit, signifies those peculiar gifts bestowed on us by the Holy Spirit.—"There is a diversity of gifts, but the same Spirit." 1 Cor. xii. 4, etc. The fact appears to be this; the gifts of the Spirit presupposed the Spirit given; none destitute of the Spirit, possessed the gifts of the Spirit. Thus when the Spirit on Moses, was put upon the seventy, they immediately prophesied. This gift was not possessed by the seventy, till they had received the spirit. Num. xi. 17—25. These two ideas of the *gift of the Spirit* must be carefully marked, or we shall certainly err.

2. Can we in these last days claim this promise of the gift of the Holy Spirit? I answer unhesitatingly yes. "For the promise (of the Holy Spirit, or the gift of the Holy Spirit,) is to you, (Jews) and to your children, and to all that are afar off, (the Gentiles, Eph. ii. 17) even as many as the Lord our God shall call," (all those to whom the word of God shall be proclaimed.) If we cannot claim this promise, which in the whole book of God, can we claim? Surely,

none can be more definite, unless it, be Luke xi. 13. "If ye, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father, give the Holy Spirit to them that ask him?

If we understand *the gift* of the Holy Spirit in Acts ii. 39 as some do, that it means the miraculous gifts only bestowed on them by the Holy Spirit; then the promise of these gifts is yet good to all; to whom the gospel is preached. This promise of the Spirit was made by the Father through the prophet Joel to all flesh, Gentile as well as Jew; their sons and daughters should prophesy, their young men should see visions, and the old men shall dream dreams; and on my servants, and on my hand-maidens, I will pour out in those days, my spirit; and they shall prophesy, saith the Lord.—The promise of God by Joel and Peter is to *all flesh;* and these words are always used, both in the New and Old Testament, to include all men without limitation. Gen. vi. 13. vii. 21· ix. 11—15. Num. xvi. 22. xxvii. 16. Job xxxiv. 15. Ps. cxxxvi. 25. Isai xxxx. 5, 6. 1 Pet. i. 24. Isai xxxxix. 26. Ezk. xxi. 5. Isai lxvi. 16—23. Jer. xxxii. 27. xxxxv. 5. Ezek. xx. 48. Zech. ii. 13. Luke iii. 6. comp. Isai lii. 10. These are abundantly sufficient to establish the point, that the promise is to all mankind without exception. But let it be well underssood, that this promise, as well as every other, is given to them that believe and obey. Gal. iii. and Acts v.

Obj. If this be fact, then the promise of God has failed; for miracles have long since ceased in the church.

Ans. "Is God unfaithful, who has promised? Shall their unbelief make the faithfulness of God without effect? God forbid; yea let God be true, and every man a liar."—Of old Jesus in a certain place could do no mighty works because of the unbelief of the people. May not the unbelief of the people now be the cause, why such works are not done? "According to your faith, so be it unto you." Is there no danger in attempting to accommodate the scriptures to our apostate state? May not this yet be done in this particular case?

Obj. 2. The scriptures are abundantly confirmed, and need not the aid of more miracles to establish their truth.

Ans. The scriptures of the Old Testament were abundantly eonfirmed by miracles by Moses and the prophets; yet they were continued in Israel till the Lord took them away for their sin. Isai iii. 1, 2. The prophets under the Old Testament never introduced a new law, nor attempted to confirm any such law by miracles. They prophesied, and wrought miracles to arrest, and fix the attention of the peo·

ple to those laws already given by Moses, and confirmed.—So we should expect no gifts in order to confirm new revelations, but to arrest, and fix the attention of the world to that given by Christ and his apostles. Was there ever a day, in which such gifts were more needed than the present? The wicked world are asleep on the very eve of a tremendous revolution; the christian world, divided into contentious sects, which are busily engaged to establish themselves, and their dogmas, and to fight against, and destroy each other. Their conduct has hardened the wicked world, and driven them in thousands to infidelity, and skepticism: what can we do for them? How quickly would miracles arrest their attention! But you may say, The world is to be converted by the unity of believers. Granted; but the present race of believers must be converted themselves, before they will unite. It is as hard to convert the present race of sectarian believers to truth, and unity, as to convert a sinner from the error of his ways. If Paul *incognito* were present, and should preach the ancient gospel to the different sects; he would be opposed by all. Should he reason with them, and tell them, that they were carnal, and walked as men, because of their divisions; that they must be united, that there must be no divisions among them, he would be treated with contempt. But should he work miracles before them, such as he wrought on earth, they would yield; and nothing else seems able to effect this much desired object.

Obj. 3. These gifts were designed to continue no longer than the time when the saints should all come in the unity of the faith, and the knowledg of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. iv. 8—13.

Ans. Is the church come to this state yet? Who will dare affirm it? Never was there a time when she was more distant from it. She had not arrived at this happy state in the days of the apostles; for the several gifts enumerated by Paul were then extant, as apostles, prophets, evangelists, pastors, teachers, miracles, etc. and such were exhorted by him (Rom. xii.) to be diligent in their several callings: If in the days of the apostles the church had not arrived at this perfect state, so as to have no more need of these gifts when, or at what period did she arrive at it? When had she no teachers, pastors, nor evangelists, nor any need of them? I answer without fear of contradiction; at no period from that day to the present. Yet she needs these gifts, and, therefore, is not perfect. From this passage some may have concluded, that there is no more need of preach-

ers, or teachers, or evangelists; and, therefore, they ought not to be countenanced as such. Their argument is good, provided they prove that the church is perfect, and united: Till this be done it is light as air.

Obj. 4. But Paul says, miracles shall cease; "But whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. But charity never failed." 1. Cor. xiii 8.

Ans. I ask, When shall these miracles cease? The apostles answers, "When that which is perfect is come." When that period shall come, there will be no necessity for them. But we have seen, that time has never yet come; nor can we expect it in this state of mortality.

Obj. 5. Impostors always pretend to work miracles to confirm their impositions.

Ans. Counterfeits cannot nullify that which is genuine, though they may excite suspicion. EDITOR.

Communicated: by Elder J. Baker.

THE Ohio Salt creek Christian Conference met May 30th 1835. A long list of ministers, deacons, and church elders is given, which, it is deemed unnecessary to publish.

The Conference agreed, hereafter to be called, The Ohio Salt Creek Christian Conference.

A query was proposed, How shall we receive members? Whether by the right hand of fellowship given previous to their baptism, or after their baptism? After deliberately investigating the subject, they came to this result. That repentance and baptism was the ordinary way; but lest the wheat should be plucked up with the tares, it was agreed that if any unbaptized person would profess to obey the gospel, according to the best of his knowledge and ability. he might be received and admonished to duty.

Between 250 and 300 have united with us since our last, and the prospect is yet good. There are above 900 in this section of country. The brethren here, like true yoke fellows, all speak the same thing.

There are some teachers occasionally passing through our churches, who are straining at gnats, and swallowing camels. Some of them are pleading for union with those, whom they acknowledge in great error; but they refuse fellowship with others who believe in repentance and baptism for remission of sins. While others, on the other extreme, refuse felloship to any not immersed.

REMARKS.

The scriptures will never keep together in union, and fellowship members not in the spirit of the scriptures, which spirit is love, peace, unity, forbearance, and cheerful obedience. This is the spirit of the great Head of the body. I blush for my fellows, who hold up the Bible as the bond of union yet make their opinions of it tests of fellowship; who plead for union of all christians; yet refuse fellowship with sueh as dissent from their notions. Vain men! Their zeal is not according to knowledge, nor is their spirit that of Christ. There is a day not far ahead which will declare it. Such antisectarian-sectarians are doing more mischief to the cause, and advancement of truth, the unity of christians, and the salvation of the world, than all the skeptics in the world. In fact, they make skeptics. Editor.

A query by Elder Joseph Baker of Ohio.

Godly sorrow has become one of the topics of the day, and is applied to regeneration. The proof for this sentiment is, 2. Cor. vii. 10. "For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death." Now, I ask, Whether this verse is applied to the sinner or the church?

Ans. The references adduced by brother Baker plainly prove that the verse quoted by him, applies to the church. 1. Cor. v. 2. "And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." 2. Cor. ii. 2. "For if I make you sorry, who is he that maketh me glad?" 2. Cor. vii. 8. "For though I made you sorry with a letter, I do not repent, though I did repent."—vs. 9. "Now I rejoice not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner."

I agree with brother Baker that every genuine christian feels this sorrow, when the good cause is injured. Many other references might be made to establish the position, that the verse refered to in the query, is applied to the church, and not to the sinner. The church or temple of God at Corinth was defiled by an incestuous person, who was permitted to abide in it with all his filthiness, and was not put away from among them. When the apostle heard of this fact, he wrote the Corinthians a letter, in which he reproved them sharply for not putting this transgressor

from among them; for the temple of God was defiled by such conduct. By this letter, the church was brought to repentance, godly sorrow, and reformation.

In the old temple made by hands under the law, how particularly was it enjoined on the Priests, and Levites to keep it pure, and clean; not to let it be defiled by the entrance of any unclean person, or thing into it. If they acted up to the law, God dwelt there; but if they permitted the temple to be polluted, he forsook it. That temple was typical of the temple of God now, constituted and built up with living stones. If this temple be kept pure, God will dwell in it, and work in it; but if it be defiled by iniquity, he will forsake it. How careful should we be to purify, and keep pure, the church of the living God! Upon this depends the success of truth.

I have no doubt that similar repentance, and godly sorrow, which work reformation, are experienced by every sinner who is saved: for similar causes will produce similar effects. EDITOR.

[*From the Christian Herald.*]

FACTS ARE STUBERN THINGS.

BROTHER BADGER,—The duty I owe to the cause of my redeemer, prompts me to lay before the public this communication. Perhaps I have neglected it too long. But I did not wish to be hasty in my conclusions. I have been interrogated frequently relative to my views on what I am about to communicate, but have refused giving them in any other way than through the medium of the *press*. The subject to which I refer is the doctrine of *baptism for the remission of sins*, as taught by *Mr. Campbell*.

This doctrine has its captivating charms, especially to the young unguarded mind; that is, when it is presented, (which is uniformily the case with its advocates,) *detached* or *separate* from the more glaring, or *absurd* doctrines peculiar to Mr. Campbell's theory. But on a careful examination, to me unanswerable objections arise against the doctrine of *baptism* for the remission of sins, as taught by Mr. Campbell when taken either as an *abstract* sentiment, or connected with the peculiar doctrines with which it should always be associated.

The following are a *few* of the *many* objections which arise against the doctrine, that *water baptism* is the only

instituted duty of God, in which the *sinner* can find remission of sins.

1. *It makes the ways of God unequal.* For if there is *no other* way in which God remits sins but in *baptism*, *He* has made it possible for some to be saved, while with *others* it is *literally impossible.* Some, yes, I may say *many* an humble penitent has been so situated, that it was utterly impossible for him to have the ordinance of baptism administered, and has *died without* being *baptized.* And hence, according to this strange sentiment, must be *lost!!* *This* objection, so far as I am acquainted, has never been obviated by the advocates of *water baptism* for the remission of sins.

2. *It stamps as spurious*, the many ten thousand experiences of all orders, and no orders of christians, who have lived and now live in our world, who *were not baptized for the remission of sins!!* And more than this, it *ridicules* and *tauntingly jeers* at *all christian experience*, except what is obtained in baptism. Hence, the *holy* of all sects are *unchristianized* by this modern system of salvation!! But should it be said that the *experience* of the virtuous of all orders is *genuine*, this would at once *destroy* the idea that baptism is the *only* means for the remission of sins. For if God has, since the day of Pentecost, ever remitted the sins of the *unregenerated* heart in any *other* way than in baptism, then it must follow that *baptism* was *not* instituted for the remission of sins.

3. *It makes baptism the door into the church*, and admits to christian fellowship those, and *none* but those who have been *baptized.* Therefore, according to this theory, a *more holy*, and higher estimate is placed on the *character* of that person who, but an *hour or two before* he was *baptized*, was one of the *vilest* of the *vile*, than on the character of one who has *long* been strictly pious and fully devoted to the cause of his Redeemer, but was never *baptized.* The *first* is owned as a *good brother* in the Lord; while the *second* is considered to be *in his sins*, because he has *not* been *baptized*, and must be baptized for the remission of his sins *before* he can be admitted to the table of the Lord!!

4. This doctrine represents *God*, *Christ*, and the *Holy Spirit*, as exercising no *power*, *influence* or *agency* whatever in the salvation of the sinner, only what is produced by *the word.* Yes, *the word* is *all* that reproves, enlightens and *forgives* the *sinner.* Finally, according to *this* theory, *the word*, or economy of grace, is nothing more nor less than a piece of *divine machinery*, which is worked at option, *solely* and *exclusively*, by *human* hands!! And the effect which it produces is always the same. The sinner must *believe*, *reform*,

and submit to *baptism*, and all can be performed within *five* minutes, and he comes out not only a good *disciple*, but fully qualified to administer all the ordinances of the house of God.

5. The doctrine that baptism was instituted for the remission of sins, superceded the necessity of *prayer before* the forgiveness of sins. The *sinner* is not only taught the *old fashioned,* spiritual, deep and pungent conviction for sin, is all a delusion, but is told that he must not, like the publican, *pray* God to be merciful to him a sinner, *before his sins are forgiven!!* And of course, *after* his sins *are* remitted, *this* and all similar prayers are useless. Hence the numerous *precepts* and *examples* for the sinner to pray *before* his sins are remitted, are all set aside as useless, under this *new* theory of redemption!!

6. This doctrine makes the confirming or *glaring evidence* of the remission of sins to consist in the *act* of the *creature*, not in the pardoning mercy of *Him* who alone can forgive sins. Say for instance, that a sinner wishes to be freed from his sins, what must he do? This doctrine tells him that the forgiving ordinance is *baptism*; he must, therefore, be baptized for the remission of sins, and he shall be saved. The sinner is baptized, and calls for the *evidence* that his sins *are forgiven*, and what is the evidence this doctrine presents that this most sacred and important work is accomplished? It is *baptism!!* Hence in the great work of redemption from sin, *baptism* is the *all in all.* It is not only said that *baptism* is an ordinance *through* which sins are remitted, but *it is* called the *new birth*, or being *born again*, *regeneration* and *conversion*, and as we have before said, the *sealing evidence* that the *divine* work of forgiveness is wrought on the heart! The following interrogations, and their answers, will place this doctrine in its true light.—First, what must the sinner do to be saved? Be *baptized.* What are we to understand by the *new birth*, or being born again? *Baptism.* What is *regeneration* and *conversion? Baptism.* How shall one know that his sins are remitted, that he is born again, regenerated or converted? *By baptism.*

J. MARSH.

Milan, Dutches co. N. Y. Feb. 19, 1835.

REPLY,

BROTHER J. MARSH,—From my personal acquaintance with you, I am assured, you will not be offended with me

for making a few strictures on what you call your "stubborn facts." I do this to prevent disunion among brethren, who should be one, and to promote brotherly love. If I have any other object in view, or if my mind is influenced by any other motive, or if my pen moves for any other object, I am deceived. Not Mr. Campbell's doctrine, nor the doctrine of any uninspired man, do I presume to defend. To the doctrine of Christ, and of his apostles and prophets alone as divine, do I bow submission; and their doctrine will I hold, and defend, though it be received by a name more odious than *christian*.

My dear brother, you either do not understand brother Campbell's doctrine of baptism for the remission of sins; or you have given us a caricature of it. You represent him as saying, "that *water-baptism* is the only instituted duty of God, in which the sinner can find remission of sins. *Instituted duty of God.* By this expression I must understand you as using an ellipsis, and that you mean *the only instituted duty of man required by God.* Is this, my dear sir, brother Campbell's doctrine? I boldly and fearlessly say, no. This is a "stubborn fact." Does he not every where insist upon faith and repentence or reformation as indispensible to remission, and even to baptism itself? Has he, or any other in the same faith, ever asserted in public or private, by word, or writing, that ' water baptism is the ONLY instituted duty (required) of God, in which the sinner can find remission of sins?" You, my brother, are mistaken, and ought to disabuse the public mind by an honest confession, made as public as the charge. I would ask you, Is faith the *only* instituted duty required for the remission of sins? Is repentance the *only* instituted duty for remission? Or is prayer the *only* instituted duty required by God for remission? You will answer, no: they are all required. So we say, and with the plain scripture, we add, baptism.— Against the doctrine that "water *baptism* is the *only* instituted duty (required) of God for remission," you may well say, you have "unanswerable objections." I could add to your list scores of others equally unanswerable. If these are the views entertained in the east of brother Campbell's doctrine, I cease to wonder at the violent opposition against him there by those, whose labors are professedly devoted to the unity of christians. Were I in the same views, I should raise in the west my warning voice, though enfeebled by years, and zealously protest against the error.

1. Your first unanswerable objection is, that *it makes the ways of God unequal:*-for if there is no other way, in which God remits sin, but baptism, he has made it *possible* for

some to be saved, while with others, it is literally impossible, etc."

None of us ever plead that God cannot, and will not forgive the penitent sinner, who may be ignorant of his duty, or be in a situation where it would he impossible to do it. We indulge for these the best hope. All we contend for, is, that God has required faith, repentance, and baptism. in order to the remission of sins, and the gift of the Holy Spirit. Now, I ask my brother, what other plan has the Lord instituted for remission under the Christian dispensation? Do you know of another? Have you among all your "unanswerable objections" given us one, taken from the New Testament dispensation? Can you find one there? Will you plead for faith *alone* as God's plan? The Saviors last commission to his disciples will frown on the doctrine; Peter on penticost, and James in his epistle, will contradict you. Paul condemns the idea of another gospel. Will you plead repentance *alone* as God's plan? or prayer alone? I am sure your intelligence will not permit you. What plan, then besides that we preach, have you received, and by what authority have you received it? The plainest truth in God's word has been objected to; and to a person, who [redacted] received for truth unscriptural dogmas, the objection will appear unanswerable; Why? because his objections flow not from the scriptures, but from preconceived opinions. I have no doubt that some advocates for baptism for remission, through ignorance, or misguided zeal, have exposed this doctrine to contempt, and rejection; and what truth has escaped similar treatment?

2. Your second *unanswerable objection*, is, that "*It stamps as spurious* the many ten thousand experiences of all orders of christians; who were not baptized for the remission of sins!!"

This we grant, on the supposition that baptism is the *only* instituted duty (required) by God for remission, without faith, repentance, and prayer. But none pleads this doctrine. You seem to be opposing an image of straw, made by yourself.

You farther say, "If God has since the day of penticost, ever remitted the sins of the *unregenerated* heart in any other way, than in baptism, then it must follow that baptism was not instituted for the remission of sins."

Your argument is very illogical. Had your conclusion been, *then it must follow that baptism is not the only way for the remission of sins*, it would have passed as good reasoning, the conclusion being included fairly in the premises. But this would not have answered your purpose. But can you,

my brother, from scripture, prove, that the sins of any *unregenerated heart* were ever remitted in any other way than by baptism since pentecost? You may believe it; but faith, in these days, is not always founded on scripture evidence. You may hope it; and so do we. We indulge as much charity for the unimmersed, as you can. We refer them to the mercy of a good God, who can wink at the errors of the ignorant; yet we honestly endeavor to convince them of their duty, not daring to preach another gospel, or plan, which he has not revealed.

3. Your third *unanswerable objection*, is, that "It makes baptism the door into the church, and admits to christian fellowship those and none but those, who have been baptized, and, therefore, etc."

Do, my brother, tell me what text of scripture contradicts this practice? What sect of Christians (the Quakers excepted) contradicts it? They all in their creeds teach baptism, or what they call baptism, to be the door into the church: they all, in their creeds deny fellowship to unbaptized persons; the greater part of them go beyond us in this matter; for they admit thousands into their church without faith, repentance, or prayer; I mean helpless infants. Why not make your unanswerable objection against all, for it is equally against us all; and had it been taken from the scriptures, it would truly have been as appalling as unanswerable. But no reference is made to that book by you; it wants its sanction, and, like the two former objections, with me is as light as air. I fear my brother has become so alarmed at the doctrine of baptism for remission, that you are on the eve of nullifying the ordinance, and of rejecting it as a useless institution, or of observing, or not observing it, as may suit the conveniency or inclination of the people. To obey God has always been unpopular, and to follow his word implicitly is displeasing to a sectarian spirit. If you admit into the church; and, into fellowship the unbaptized, where is your authority? If you find none in the scriptures, the act is null and void. Your works may be burnt, and your reward lost.

4. I proceed to your fourth *unanswerable objection*, "The doctrine represents God, Christ, and the Holy Spirit, as exercising no *power*, *influence*, or *agency* whatever in the salvation of the sinner, only what is produced by the word. Yes, the word is all that reproves, enlightens, and *forgives* the sinner."

What! Does baptism for remission exclude all *agency* of the Father, Son, and Holy Spirit in forgiving a sinner!! Does the *word* forgive!!! It must be an awful doctrine,

of which these are the legitimate consequences. Never did I hear or think before of the word forgiving any, thus assuming the place of God, who alone forgives. But this your objection is probably against what you term, "The more glaring or *absurd* doctrines peculiar to Mr. Campbell's theory." If what you state be his doctrine, I pretend not to defend it. With equal abhorence with yourself I reject it. Some in their great zeal for the work of the spirit in salvation, keep the word in the back grounds as a dead letter, or useless lumber; others in their zeal to rescue the word from this degradation, raise it so high as to supersede the work of the spirit in salvation entirely. Each are extremes from the truth. You my brother appear to be falling back into the *orthodox* ranks, when you deny that the word can reprove or enlighten the sinner; this agency you attribute to the spirit. The conviction and enlightening of the sinner are then the agency of the spirit; and if this be not extended equally to every sinner, there must be divine partiality; and this is the foundation of Calvinism.—The scripture doctrine is, that we receive the spirit through faith.

You farther state the *absurd theory* of brother Campbell. "The sinner must *believe*, *reform*, and submit to baptism; and all can be performed within *five* minutes, and he comes out not only a good disciple, but fully qualified to administer all the ordinances of the house of God."

Brother Marsh, do you not believe with brother Campbell that "the sinner must *believe*, *reform*, and submit to baptism?" I know you do. But you and brother Campbell differ with regard to the length of time, which it takes in order to believe, reform, and be baptized. I ask you how long do you say it takes? Is it a year, a month, a week, a day, an hour, or half an hour? How long do the scriptures say, it takes? Not a year, not a month, not a week, not a day, as pentecost declares; the jailor; the eunuch etc.; the precise number of hours or minutes is not stated; I ask you again, when you have stated the terms of salvation to sinners, how long a time do you allow them to believe, reform, and be baptized? Will you allow them a month, or a day, or an hour? If you do, and death should intervene the next half hour, what is the end of that sinner? and who is accessary to his damnation? I would not give them as many as *five* minutes; but with holy, inspired Paul, say, "NOW is the accepted time." I am not ashamed of this gospel, though called by you *absurd*. To what a length from truth, will prejudice drive even a good man!—What follows in the last quotation I pretend not to defend. *Judæus appella credat, non ego.*

6. Your sixth unanswerable objection is too lengthy for quotation, the reader is refered to it in your piece. Your remarks in this objection have been already principally considered, as representing the remission of sins in the act of the creature in being baptized, and not in the pardoning mercy of him, who alone forgives sins; baptism the forgiving ordinance; is the evidence of his sins forgiven (without any internal evidence I suppose you mean.) "In the great work of redemption from sin, *baptism* is the *all in all.*" In all this you mean baptism alone, without faith, without repentance, without the blood of Christ, is with brother Campbell *the all in-all* in the redemption from sin!! Indeed, brother Marsh, you have weakoned your cause by imputing such absurdities to a man, or set of men, so incredible, so unheard of, and (if it did not sound harsh in the ears of a brother I would say) so *absurd*. I assure you, what you have said in the conclusion I view as speculations, unprofitable, and injurious. I receive them not, nor do I condemn those, as unworthy of fellowship who do receive them. May the Lord direct our minds into the truth as it is in Jesus; and may we always be filled with the spirit!

Editor.

Queries proposed by brother D. B. Bilis of Tennessee.

1. WHAT is the sin of the world the Lamb of God takes away?

Ans. "The blood of Jesus Christ cleanses from *all sin*;" He was made an offering for *sin*, not *sins*. The word *sin*, like *righteousness*, has often a plural signification.

2. Does not a christian, in marrying an infidel wife, either bring her into the church with himself, or put himself out by such conduct? For, "He that is joined to a harlot is one body." 1 Cor. vi. 16.

Ans. The union of husband, and wife is not of that nature as to induct either of them into the church, or to exclude from it. As of old, so yet, many infidel husband have faithful believing wives, and *vice versa*. We have no account in the New Testament of one rejected for the infidelity of the other; or of one received for the righteousness of the other. The scriptures certainly oppose such an amalgamation of believers with unbelievers.

3. Who is the owner of the two witnesses, Rev. 11.?

Ans. The query appears to be more curious than profitable. I will say, that whoever may be the person, to whom

the pronoun *my* refers, is, in the language of the querist, the *owner*.

4. What are we to understand by a person's washing his garment in the blood of the Lamb? Rev. vi.

Ans. The robes of the saints are the garments of salvation, and praise, and of righteousness, and humility. Isai lxxi. 10. These robes are emphatically called "The righteousness of saints. "Rev., xix. 8. To wash these robes in the blood of the Lamb, is a highly figurative expression, meaning nothing more, than that obedient believers are washed from sin; and sanctified by the blood of Christ, and being humble and holy, they are represented as clothed with humility, salvation, righteousness, and praise. These graces are represented by white robes, made so by the blood of the Lamb.

5. If the robes washed were the imputed righteousness of Christ, would not the idea be held forth, that Christ's righteousness had to be washed to make it white?

Ans. Yes.

6. If immersion be regeneration, and the washing mentioned in Tit. iii. 5, be immersion, where would be the impropriety of saying, that God saves by the immersion of immersion, or by the regeneration of regeneration?

Ans. Immersion is no where in the Bible called regeneration. I consider it an unhappy phraseology, taken from the fathers of the early ages. As it is an unscriptural phrase, offensive to many brethren, ought it not to be abandoned, especially by those, who profess to use a pure speech, and glory in the language of the Holy Spirit in the scriptures? The impropriety of this expression appears from the latter part of the query.

7. Is there no difference between the washing of regeneration, and regeneration itself? Please be pointed.

Ans. This query is answered by defining, according to scripture, the two expressions. *The washing of regeneration*, is, literally, the bath (*loutron*) of regeneration. A *loutron* or bath, is a vessel or basin to wash in, whether it be natural or artificial. It is an observation of the learned, that almost all Greek nouns ending in *tron*, denote instruments. See Park: on the word *loutron*. Josephus, in one place, represents the water contained in the basin by the word *loutron*. Speaking of the hot and cold springs of water near the castle of Macherus, which being mixed, says he, make a most agreeable bath (*loutron*. See Park. in verbo.) Whether we take the word *loutron* to denote a vessel or basin, or whether the water contained in it, it is plain, it does not signify washing, but simply, a place to wash or

bathe in. The same word occurs Eph. v. 25. "That he might sanctify, and cleanse it with the (*loutron*) of water by the word." The observations above are here applicable. The word *loutron*, is derived from *louo*, "Which, says Doc. Parkhurst, is derived from the Hebrew *luotz* to absord, as the water doth what is *plunged* into it." He farther says, that grammarians remark a difference between *louein*, and *niptein*, translated to wash; that *louein* is spoken of the *whole body*, *plunein* of *garments* and *clothes*, and *niptein* of the hands. If this be correct, then the bath, or the water in the bath, is that into which the whole body is plunged, through which simple means God has ordained that the penitent believer shall be sanctified, cleansed, saved, regenerated, and made partaker of the Holy Spirit. See Eph. v. 26. Tit. iii. 5. John iii. 5. Acts ii. 38, 39. xxii. 16, etc.

I will now endeavor to define regeneration, (*peliggenesia.*) It signifies *to be born again.* The word occurs but twice in the New Testament. Matt. xix. 28. Tit. iii. 5.— That in Matthew is, "And Jesus said, Verily I say unto you That ye who have followed me, in the *regeneration*, when the son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

Here are several particulars worthy of attention. To whom did the Savior speak? To the twelve apostles, who had followed him. What did he promise them? That they should sit upon twelve thrones, judging the twelve tribes of Israel. They were appointed to be kings under Christ the kng of kings. Luke xxii. 29, 30 "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table (this is the high privilege and honor of sub-kings, and rulers, to eat and drink at the table of their emperor, or great king) and sit upon thrones, (as kings) judging the twelve tribes of Israel." The word *judging*, from *krino*, signifies when followed by an accusative, to rule, or regulate. The connexion confirms this idea; for it is evident, they were kings, sitting on thrones, and therefore were to rule, govern, and regulate the whole kingdom or church of God, represented by the twelve tribes of Israel, by giving them laws, received by inspiration from the king of kings. The judges in Israel were of old called, governors and rulers. But when shall this promise be fulfilled to the apostles? It is answered, "In the regeneration, or, when the son of man shall sit in the throne of his glory. Then, at this period of time, the promise to the apostles shallbe fulfilled.

Let us now inquire, when did this time commence. It

was when Christ was raised from the dead. Acts ii. 29, 30, 31. "Therefore being a prophet (i. e. David) and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh; he would *raise up* Christ to set on his throne; he seeing this before, spake of the resurrection of Christ.—Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." After God had raised up his son from the dead, then the son sat down on his throne; then he was made, and crowned Lord of all.—Then a new era commenced, called the *regeneration;* so called, because the great work of regenerating, the world under Messiah had commenced; the old Jewish world or age had passed away, with its covenant, priesthood, and liturgy. All things had become new, and if any man be in Christ, he himself is a new creature.

Tit. iii. 5, shall next employ our attention, in defining regeneration. "Not by works of righteousness, which we have done, but according to his mercy he saved us. by the washing of regeneration, and renewing of the Holy Ghost." I have already shewn, that the bath of regeneration denotes the means through which we receive the promise of the Spirit; through which we receive the promise of the remission of our sins, and the gift of the Holy Spirit, or the renewing of the Holy Spirit.

Now we are prepared to give a direct answer to the query, "Is there no difference between the washing (*bath*) fo regeneration, and regeneration itself?"—Yes: There is the same difference, as there is between the means, and the end.

Editor.

Jacksonville, July 11, 1835.

Brother Stone, Please publish in the next Messenger the following notice:

Received and for sale at the Clerk's office, Jacksonville, Ill., a supply of Hymn books, *newest selection*; New Testaments, *new version;* Christianity Restored, a new work designed to put every christian in possession of "The principles and rules" by which the the Living Oracles may be intelligibly and certainly interpreted; and Begg on the prophecies. Those wishing to have them would do well to call soon.—Apply to D. P. HENDERSON, at the Clerks office, or to me.

H. A. CYSUS.

NOTICE.

POSTMASTERS wil greatly oblige me by returning to me all the 2nd and 7th numbers of the present vol. of C. Messenger, which have been sent to subscribers, but not taken out of post offices by them. I lack these numbers, and greatly need them. Editor.

RECEIPTS SINCE LAST NUMBER.

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CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—PAUL.

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THE CHRISTIAN MESSENGER,

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For the Christian Messenger.

PRACTICAL REFORMATION, No. 6.

IN military tacticks, those who aspire to victory, always guard well the most vulnerable points. Just so must the christian soldier do, if ever he conquer those evils which must be subdued before he can be an inhabitant of heaven. To be apprised of those points, and guard them well, should be the constant concern of those who fight under the captain of salvation; for in so doing only will victory be certain, and salvation sure.

I will now occupy a little space in attempting to show the danger of sinning through the use of the tongue. This little member must be subject to a severe discipline or sin against God, and submission to the devil will be the necessary consequence. "If any man among you" says James, "seems to be religious, and bridles not his tongue, but deceives his own heart, this man's religion is vain." The same Apostle says "If any man offend not in word (by speaking) the same is a perfect man & able also to bridle the whole body." Here we are informed, that if one avoid evil speaking the same is a perfect man, the very consumation of all the benign operations of christianity upon the human soul, and gains strength to bridle the whole body, bringing

all its members into sweet and harmonious subjection to the mind, and will of God. Better to control the tongue, than to wear the laurels that decked the crown of Cesar, or Napoleon!

By reading James a little further, we shall learn more particularly the nature, and extent of those ruinous evils which, without necessary precaution, will flow from the tongue. The horse is governed by the bridle bit; the ship bearing its mighty burden on the deep, is even in the blowing tempest, turned and directed by a very small helm, every kind of birds, of hissing serpents of prowling beasts, and all the monsters of the deep are, and have been tamed of mankind: but the tongue can no man tame! It is said to be a fire, a world of iniquity a unruly evil full of *deadly* poison; not a poison that inflames for a season, and produces a temporary injury; but one that *kills*; It defiles the whole body sets on fire the course of nature, and is itself set on fire of hell!

By attending a little further to the instruction, and admonition of our Savior and his holy Apostles, the necessity of guarding well the tongue will be still more apparent. Jesus says: "That every idle word that men shall speak, they shall give an account thereof in the day of judgment." For by thy words thou shalt be justified, and by thy words thou shalt be condemned" Mat. xii.--36. "He that will love life, and see good days, let him refrain his tongue from evil and his lips that they speak no guile." 1 Pet iii. 10, "speak evil of no man" Tit. iii 2. To quote all the passages, in which the Savior and Apostles strongly censure, and unceremoniously condemn the unhallowed practice of evil speaking, would be to write a volume, instead of a short essay. Enough however, for us to know, is, that our heavenly Father requires us to lay aside all sorts, and species of evil speakings which the Holy Spirit has associated with malice guile, hypocricies, and envies; the worst principles of simple nature.

We will now notice some of the pernicious consequences of evil speaking Besides the sin committed against God in disregarding his authority, and palpably violating his will; and besides the fearful account to be rendered in the day of impartial judgment, its destructive influence in society is almost incalculable. Most of the ill will malice, hatred, broils, contentions, and strife among families, neighbors churches, communities and nations is caused by the unlicensed use of the tongue One allows himself to speak of another so as to make on the minds of others unfavorable impressions respecting him. This comes to his ears,

and fills him with such feelings as make his tongue a stranger to the virtue of silence. Thus a great matter from a little fire is kindled; and whether it be in a family neighborhood, or church, we shall presently see evil surmisings, jealousies, hatred in all its horrid forms, and every evil work, where good will love, and concord were wont to reign. At this crisis, the spirit of peace and goodness takes its flight from such ill-fated family, neighborhood, or church, and leaves it a prey to the uncontroled rage of the worst passions of the human heart. In view of all this, let it not be forgotton, that the peace and happiness of families, churches, and all communities, depend alone on the good conduct of those individuals that compose them. *Therefore, let there be such an individual, personal reformation as the gospel requires, and society will be exalted, happy, and glorious.* But how shall we proceed to effect a reformation so desirable? Not by going out unprepared to reform the world; but by each individual's reforming himself, until he becomes armed with example as well as precept. And then like a little leaven hid in three masures of a meal, which leavened the first particle of meal that came in contact with it till the whole was levened, will he be enabled to reform all around him that are disposed for eternal life.

But before I close this number, I will suggest a thought or two which may be of some service to the reader in enabling him to abstain from evil speaking. Before we shall ever cease to *speak* evil, we must cease to *think* evil: "For, out of the abundance of the heart, the mouth speaketh." The tongue can give utterance to such thoughts only, as are in the mind and not to such as are out of it. Whoever then, gives himself up to the indulgence of wicked thoughts and suspicions concerning others, has little power to refrain his tongue from speaking evil. And whoever gives himself up to God, and cheerfully engages, and continues in all the appointed exercises of devotion, has his heart so richly stored with the thoughts of God, of heaven, and eternal glory, as to be well nigh invulnerable to the temptation of speaking evil. The way then is plain. "Keep my commandments and you shall abide in my love." *Love thinks no evil*" "works no ill to his neighbor;" "is the fulfilling of the law." From these passages we learn this useful lesson: that if we employ ourselves in keeping the commandments of Jesus, we shall abide in his love, and his love, in which we abide, thinks no evil, but operates in us to the good of others and the fulfilling of the law; so, that our hearts being filled with this love, the soul of christianity, there is little room left for vain, foolish, and wicked thonghts; hence the impossibility of the tongue's giving them utterance.

Once more, we are commanded to love each other. By this the world is to know that we are the disciples of Christ. Every thing then that does not tend to the cultivation of good feelings among brethren, should be carefully avoided. How easy to inflict, by a single unguarded expression, a wound in the feelings of a friend or brother, that a lifetime will scarcely heal How much easier to avoid a crime, than to save ourselves from its consequences when once committed. Lord grant, that all, who have named the name of Jesus, may speedily depart from all iniquity A REYNOLDS.

P. S. Brother Stone, perhapse some apology to the readers of the C M. is due on account of the irregular publication of the numbers on Practical Reformation. This is the first convenient opportunity I have had for some five or six months to sit down and write; and even now I am summoned to attend to other concerns, so that I cannot revise or write off a second time what I have written above. I wish the subject continued, but would be much gratified if you or some of your correspondents would attend to it. It is possible that I may say something more on the subject if circumstances permit. A. R.

The following extracts from letters to a *Camphellite, by John S. Wallep.* I have extracted from the Maysville, (Penn) "*Millenial Trumpeter*," for the C. Messenger.

"WHAT then do we understand by the word *sect?* It literally imports separated, and means, in the acceptation applied to religious persons; A *body of people*, distinct, by some peculiarities, from others, so that they may be distintinguished and known by an appropriate name. Are you not united, and distinct from all others? Have you no characteristic traits? No peculiarities by which you may be distinguished from others? Yea, verily, let me fall in company with one of you on the highway; he may be a stranger; let the subject of religion be introduced; and ere he utters five sentences I will know who he is. His phraseology is peculiar. He talks of reformation; the ancient order of things; of entering the kingdom by immersion, etc. Let me enter a meeting house. A man is speaking from the pulpit. He is describing *scrap preachers*, ridiculing a call to the ministry, and the operations of the Spirit: he sports with the idea of being pardoned before immersion: he tells us that God has done all that he intended to do in

giving us the scriptures; that in order to the remission of sins. a person must believe, reform, and be immersed *into* the name of the Lord . Need I hear any more, to ascertain to what sect he belongs? Can you not recognize him by the discription? Is he not a brother!" Page 7.

I conclude, therefore, with all your protestations to the contrary, that it must be obvious that you are a *sect.* "You are *distinct;* you are *clannish*; you adhere to one another; you use the same speech, and teach the same things. You are uniform in your private lectures, and in your private conversation; *you see alike*; you have a *sectarian name;* you have a *creed.*" Page 18.

On pages 29—30, he speaks of John preaching the baptism of repentance for the remission of sins, precisely in the same sense in which Peter did it on the day of Pentecost; He says, as much stress was laid on baptism before Pentecost, as after: yet the thief entered Paradise without baptism. The Lord never intimated it was essential to the remission of his sins. Simon also believed, (I presume he had historical faith,) and obeyed; was *immersed;* yet he was pronounced by Peter to be "in the gall of bitterness, and bond of iniquity" It is a wonder he had not told Peter he had been immersed for the remission of sins. Here then is one baptised, who afterwards by an apostle, even Peter, was pronounced to be in sins. Pages 29—30.

It is expressly said in the scriptures. that the blood of Christ was shed for remissiod of sins: that it cleanses from all sin. These expressions are either not to be understood, literally understood, or those concerning baptism are not. They *both* cannot be literal. To the one or the other we must give precedence. For if the blood of Christ remits sins, it must be obvious that baptism cannot do it in the same acceptation; and *vice versa.* To say that the blood of the Savior only figuratively pointed to what baptism would do, is too preposterous to suppose that any believes. But why not adopt the reverse of the proposition, and say. that baptism is a sign of the remisssion of sins, emblematically washes them away; Adopting this interpretation, and every difficulty vanishes, & every obstacle in retaliation to the remission of sins, is thrown down. and Christ becomes the only Savior and Sanctifier of his people; for it is his blood, which was shed for the remission of sins, that cleanses us from all sin. Pages 30—31.

Among all the superstitions of the heathen world few can be found to exceed in absurdity, even among the Friends. They believe by bathing in the river Ganges, their souls are cleansed from every moral transgression. When we re-

collect that this whimsical idea is found among one of the most idolatros nations of the Globe half of our surprize is removed. But what are we to think, when an idea near akin to it, is believed by civilized man, with the Bible in his hand?" Page 33.

The above extracts I forward you, leaving you to dispose of them as you choose. If it meet your approbation, I shall be pleased to see them in your paper Some of the lines in the second paragraph, I have underscored pretty freely; The third paragraph I have abridged very much; though the idea is retained.

In much esteem yours,

Philadelphos.

REMARKS.

From enemies we should learn wisdom. Friends are disposed to cover our faults, and conceal them from us; but enemies delight to publish them abroad to our injury. Some among us are too sensitive, and disposed rather to evade censure than to acknowledge error.

The definition of a *sect*, as given by the writer, we acknowledge novel indeed. By this rule he can prove every body of christians a sect. The Jews were classed into several different sects, the sects of the Pharisess, of the Sadducees, of the Herodians, and yet they were all united in one communion They were not *separated*, and therefore not sects according to the writer. According to his definition every body of christians is sect; and, therefore, it follows that every body of christians have no part in the kingdom of God. For Paul classes *heresies*, or sects (for these words are translated from the same word *hairesis*) among the works of the flesh, and then positively asserts, that "they who do such things shall not inherit the kingdom of God" Gal. v. 20. It is not a small matter to be of a sect or a heretic. 1 Cor. xi. 19. Tit. iii. 10. The charge is a serious one, from which we, with all others, should endeavor to purge ourselves, for none of us are entirely clear of it. I know of but one way to purge ourselves of it, which is, that we be filled with the spirit of Jesus, flow together into the one body, and walk according to the same rule, the New Testament. Till this be done, all are sects, being *cut off* from the body of Christ. This is known by the spirit we possess.

The specimen given of the preaching of Campbellites (as he calls them) is high colored indeed. I myself have heard

scrap preaching, and a *call* to the ministry spoken against; but I never heard the operations of the spirit *ridiculed* from the pulpit. But I have heard men of worth and piety warn poor sinners of the danger of waiting for these operations in unbelief, and disobedience; I have heard them prove from the scriptures that these operations are not to be given to any but to believers, and the obedient. Can the writer prove they were ever given to disobedient unbelievers?

But the writer farther states, that a Campbellite preacher is known by his "sporting with the idea of being pardoned, or regenerated before immersion;" This charge has some truth in it. I also have heard such preachers, and have heard of many, who plainly declared this, but not sportingly. To me it is a source of grief. He proceeds;—"the preacher tells us, that God has done all that he intends to do, in giving us the scriptures."—This I never recollect of having heard preached by any one, yet I fear it is the opinion of some. I view it amongst the most dangerous doctrines, ever taught in the world—a doctrine which cuts the very nerves of prayer, and lets out the life's blood of religion. Again: he states, "that in order to the remission of sins, a person must believe, reform, and be immersed INTO the name of the Lord." No one, except an ignoramus ever thus preached. I never heard any that did so. Had he preached, *immersed IN the name of the Lord*, I could find no fault. The words *in*, and *into* in this connexion, communicate very different ideas, as is well known by all acquainted with the use of words.

What he says of John's baptism, of the thief, and of Simon, I really deem unworthy of an answer. When satirizing the doctrine of baptism for remission, he seems to have forgotten that he is satirizing a scripture doctrine, expressed in the very words of his censure. Are not men afraid thus to tamper with divine things! If Simon received no profit from baptism, must we blame the ordinance of God for it? To whom does blame attach to God or Simon! If a person prays, and recives no answer must he blame the ordinance of prayer? If he professes to believe and repent, and does not receive salvation or pardon must he attach blame to these ordinances of heaven! If any should declare that God cannot, and will not forgive any unimmersed person from the days of John the Baptist, then our writer might say, the thief did not go to paradise on this principle But yet the thief died before the kingdom of Christ was set up, or his commission to the disciples to baptize into the name of the Father, Son, and Holy Spirit

He finds the doctrine of baptism for remission wrong, be

cause the blood of Christ was shed for remission of sins.—"If the blood of Christ remits sins, it must be obvious that baptism cannot do it in the same acceptation; and *vice versa*." Hence we must conclude, according to this logic, that the scripture doctrine, repent for the remission of sins; believe unto justification or remission of sins, must be wrong, because the blood of Christ remits sins I ask: How are sins remitted by the blood of Christ, but through faith, repentance, and baptism? Did ever a disobedient, impenitent unbeliever, receive the remission of his sins by the blood of Christ? I am truly astonished that men are so bewildered by tradition, that they should make such futile objections against a plain revealed doctrine.

The writer asks, "Why not say that baptism is a sign of the remission of sins, emblematically washes them away!" I answer, because the scpiptures do not speak thus. This is the invention of uninspired men.

He next compares those, who advocate, and practise immersion, according to the scriptures, with the Hindoos bathing in the river Ganges "to cleanse their soul from every moral transgression." Then cries out *absurdity* against the doctrine of the Bible. How can a man, in the fear of God, "with the bible in his hand" thus blaspheme his word? Did not the Hindoos learn this practice from early tradition received from the apotles? For the apostles preached and baptized in all the world, India not excepted. To me it is evident, that immersion for remission was an apostolic doctaine, seeing the Hindoos, to whom the apostles ministered the word and baptims still imperfectly retain the mode and design. Infidels have argued that Jesus received circumcision from other nations, because other nations practised it, and argue with our writer the *absurdity* of its being a divine ordinance. They also plead *absurdity* to the idea of sacrifice being a div ne ordinance, because they can trace it to the most ancient nations. But Jewish, and christian writers have answered their arguments by shewing, that the nations rec ived these from the Jews; and by tradition they are perpetuated from generation to generation. So the Hindoo bathing to wash away moral pollution, was learned from christian immersion, and handed down to the present generation of those pagans.

EDITOR.

"Every man loves virtue better than vice: but then he loves himself better than either, and *in his own way*."

A FUTURE LIFE.

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast up by the ocean of eternity, to float a moment upon its waves, and sink into nothingness. Else why is it, that the high and glorious aspirations which leap like angels from the temple of our heart are forever wandering about unsatisfied! Why is it that the rainbow and the cloud come over us with a beauty which is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars which 'hold their festival around the midnight throne,' are set above the grasp of our limited faculties: forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and then taken from us; leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings that here pass before us like shadows, will stay in our presence forever.

[*Cum. Pres.*

[*From the Cincinnati Journal.*]

CONGRESS OF NATIONS.

We have read with much pleasure a small well written Pamphlet with this title, from the press of *J. M'Farland*, of Richmond. Its object is the amicable adjustment of National Differences; and the important subject is treated in a fine spirit, and in a good plain style; and well calculated to recommend a practical christian spirit in the settlement of all differences, in preferance to the vice and folly of violence and war, where peaceful means would better accomplish the end.

A specimen of the contents of this little Tract we give to our readers the following extracts, in the hope that they will induce them to procure the pamphlet, and enjoy the satisfaction which we have had in reading it.

'National differences may be amicably adjusted by a Congress of Nations or Supreme Court of the Civilized World. Every nation should be equally represented. The tribunal being the most important and honorable one in the world, would consist of the most accomplished civilians, who look

to no higher office, and whose character would give weight to their decisions. Its jurisdiction should extend to all nations represented and it should be the final arbiter in all cases, where national disputes are not amicably adjusted between the parties.

'A tribunal thus constituted, would be *impartial*. Every nation, in deciding the question of peace or war for itself, decides *on its own case*, and is an *interested*, and consequently a *partial* judge. Both parties profess to be governed by the principles of justice; and both attempt to justify their conduct, by the laws of nations. In the proposed Congress of Nations this absurdity of uniting the party and the judge would be avoided. This court would consist of the representatives of so many nations, that a large majority would be disinterested in any controversy that might arise, and not likely to unite in any bias for, or against, either of the parties.

'Such a tribunal would be competent to a right decision of national controversies. It would be to the community of nations what the Supreme court is to any one nation.—Composed of the most learned, and distinguished civilians in the world, it would combine all the advantages for a right decission which it is possible for men to possess.—The weakest nation would come to this court on an equality with the most powerful. The absurdity of measuring justice by power, which now decides so many national differences, would be avoided; and justice would be obtained much more frequently than by the present mode.

'This mode of terminating national disputes, would be *economical*. The expense of our representation would not exceed the amount of whiskey consumed in our army and navy in peace, which in 1830 was *twenty thousand dollars*.—It would save us the annual expenditure of one hundred thousand dollars to arm and equip them; and it would save the employment of an unproductive capital of twelve and a half millions in their service; besides an immense expenditure for fortifications and other preparations for defence, and the inconceivable destruction of life and property in actual war. If the whole amount thus expended in violation of the plain commands of Jehovah, and bringing down his displeasure upon the nations, were devoted to the literary, moral, and religious improvement of the people, the earth would soon be converted into a paradise.

'This congress could examine and decide upon any case at once without waiting for instructions from a distance. Much time is now wasted in fruitless negotiations, during which, people are held in suspense, their business deranged,

and the worst feelings of the human heart excited. The amicable and speedy adjustment of national differences by a tribunal commanding the confidence of parties, would greatly allay that spirit of jealousy and illwill which so extensively prevails between the people of different countries, and promote in its place. a feeling of love and friendship. more favorable to intellectual and moral improvement, and the diffusion of christianity in the world.'

Query by brother J. W. Himes, of Boston, Mass.

Do the scriptures justify slavery in any sense? If not, can an American slaveholder justify himself by them, in holding his slaves in perpetual bondage?

Ans. The slavery of the Canaanites under the Hebrews, was certainly agreeable to the will of God, for he ordained it, as a punishment for their iniquities I am disposed from this, to justify that species of slavery, ordained by the laws of our country, as a punishment of evil doers, by confining them to labor in a penitentiary or state prison But to say that the scriptures approve of and justify the present practice of African slavery in America, is, to slander that book, and outrage its holy principles Slave holders, as far as my acquaintance extends, presume not now to justify the practice on any principle. They acknowledge the evil, but plead the difficulties of emancipating them.

EDITOR.

Jamestown Ohio April 37, 1835.

BELOVED OLD BROTHER STONE.—I write not to controvert with you but having read your essay on ordination, you will permit me to say to you that I am more and more convinced, that *biases*, or *opinions* once entertained, are not easily laid aside. It is agreed I believe on all hands, that Elders and Deacons, are now the only remaining offices in the church. Evangelists in a subordinate sense, merely as proclaimers, perhaps are yet continued. Now brother Stone, if I were to ask you to prove from the New Testament that baptism, or the Lord s supper was administered by any of these officers in the primitive church. What part of the history would you turn to in order to prove that these ordinances were ministered by them? I find but one case in which

any of these officers, or servants of the church, are said to have ministered either of thess ordinances, and that is the case of Deacan Phillip who baptized the Samaritans. and the Eunuch. Not even a hint in the whole history that ever an Elder. Bishop, or Overseer. ever ministered these ordinances. Suppose I were to ask proof that Ananias who told Saul what to do. and baptized him, was an ordained man, or that hands had even been laid on him. In what part of the New Testament would the proof be found? Suppose again, I were to ask, how often men were ordained whether more than once? If it were answered, but once: Then suppose I were to ask, whether Barnabas and Saul were apostles before they were set apart by the laying on of hands at Antioch; if it were ascertained that before then, they had preached, and planted churches, would it not appear that they acted *without ordination*, or that they were *twice ordained?* Besides I could not prove from the New Testament, that Simeon who was called Niger. Lucius, or Manaen had even been ordained by the laying on of hands, before they laid hands on Barnabas and Saul; for the latter, Barnabas and Saul, as well as the others, are called Prophets and Teachers, and are spoken of as ministers before hands were laid on them. I view that when notions cannot be proven by the New Testament, it is common to resort to the Old, or Law. If we prove a regular, distinct, ordained ministry under the Law. We can also prove by the same Law, that the ministry was hereditory, and to be good, the ministry under the gospel should also be hereditory, but in this the Law proves too much. It does appear to me that churches did perform all things appointed of God. before they were filled with Elders. and Deacons; that they resounded the word or gospel. and ministered baptism and the Lord's Supper. else some of them were a long time without growth, or food; for it was years in some cases before either Elders. or Deacons were ordained in them.

If I were called upon to prove that Apollos, one of the most eloquent preachers of whom Luke speaks in his history; and one who preached baptism too. but knew no other than that of John. was ordained by the laying on of the hands, I could not do it. perhaps you can prove his ordination. You have said that none baptized. but such as were ordained. If Apollas did not baptize he preached that which he did not practice. And if he was ordained it must have been bone by John the Baptist. and not by the apostles. and I could not prove that John the Baptist ever had hands laid on him. As a christian preacher he (Apollos) must have been ordained by Aquilla and Pricilla if at all,

and I could not prove that they ever had hands laid on them. To prove the ordination of Apollos would be a hard task for me, unless assertion were taken for proof, or it were admitted, because Aaron was ordained under the Law.

Another difficulty has presented itself to me. The apostles laid hands upon a great many, perhaps, upon all, who were baptized in the name of the Lord Jesus, as in Samaria, and Ephesus. If then, all were ordained who had hands laid on them, there were a host of ordained men, and women, in the primitive church.

I do not object to the setting of men apart by the laying on of the hands, provided they were quallified for the work, for which they are thus designated; but to lay on hands, for the purpose of communicating the Holy Spirit, or to qualify, for the work, may do for such as have faith in it; but untill I see a promise of God, that he will shew the *signs of an apostle* through the laying on of the Pope's, or some other person's hands, not an apostle, I shall not apply for the benefit of hands with the expectation of receiving the Spirit or his gifts through that medium.

Let me now close by quoting you from memory, "my pen is guided by the love of truth."

M. WINANS.

REPLY TO BROTHER WINANS.

I GRANT "that *biases*, or *opinions*, once entertained are not easily laid aside." You will as readily grant that when once we become convinced of the fallacy of one, or more of our opinions, which we once entertained as truth, how ready we are to call in question many that are true; and with what ease we reject them, having given free scope and indulgence to our minds. Many have thus acted, and are floating, and carried along by philosophic speculation to the verge of the horrid gulph of skepticism.

You say. "Were I to ask to prove from the New Testament that baptism, or the Lords supper were administered by any of these officers (Elders, Deacons, or Evangelists) in the primitive church, to what part of the history would you turn, in order to prove that these ordinances were administered by them?"

I answer: I would turn to Matt. xxviii, and there read the express commission of Christ to his apostles, to disciple and baptize all nations. Now: brother Winans, to what part of the scripture will you turn to prove that any other,

except the apostles, and those ordained by them either directly or indirectly, ever baptized any, or had divine authori- to to do it?—Turn to the passage in the New Testament, where any church gave such authority to any man to baptize, or where such authority was vested in the churches, or claimed by them. Where did the church in the New Testament ordain any one? You acknowledge one case of the Deacon Philip ministering baptism to the Eunuch. How many cases have you found of any, not ordained Elders, Deacons, or Evangelists, administering baptism? NOT ONE. If by one text only you can prove weekly communion, (Acts xx. 7,) why doubt the exclusive authority of Elders, Deacons, and Evangelists to baptize? Is not Philip's, one case of baptizing equal authority with the one case of weekly communion? Besides this solitary case of Deacon Philip baptizing, you say, there is not a hint of an Elder, Bishop or overseer ever ministering this ordination? What follows? *Ergo*, they never did. I ask then, who did baptize the multitudes? Will you say, the unordained people? I ask for proof, which I know my brother cannot afford; no not one hint in the New Testament. I think you will find a hint at least in Acts xvi., that Paul and Silas baptized Lydia, and the Jailor, and their households; yet Silas was not an apostle. Many such hints you might find in reading the New Testament carefully.

You ask for proof that Ananias was ordained. Read Acts ix. 10. You will find he had the same ordination that the apostles of our Lord had; the immediate commission of the Lord himself. This you will acknowledge valid, and paramount to any other. For such ordinations we do not contend that any now are authorized to look. You lay the *onus prodandi* on me: please bear a part yourself.

With respect to the case of Paul and Barnabas being reordained by the prophets, and teachers at Antioch by the imposition of their hands, (Acts xiii.) I remark again—by this, no new authority was given them to preach or baptize; but by thus laying hands on them they solemnly dedicated them to the Lord, for the special work to which they were sent at that time. When an evangelist is now to be sent into the world, the same things should be observed by the officiating elders. The Example is good, and binding as that of the weekly communion in Acts xx. You say, you could not prove that Simeon, Niger, Lucius, or Manan, who ordained Paul, and Barnabas, had ever been ordained by the laying on of hands. And how many other things you profess to believe, which you cannot prove. You believe that a person unordained by the imposition of hands is divinely authorized to baptize; can you prove it?

You call what I have before written on this subject, *notions*. I am sorry that plain declarations of the scripture are thus termed by you. But you call your belief on this doctrine, truth; ancient gospel, when you cannot prove one point of it by the word, nor find one hint of it there. This is like calling bitter sweet, and sweet bitter. I am not pleading for a hereditary ministry from the old Mosaic laws. Others have done it; and many among us, seeing the weakness of their arguments, and their foolish assumptions, have turned away disgusted, and have fled from the path laid down in the scriptures into a devious wilderness, and are ready to proscribe all who do not follow them. Difficulties I acknowledge, but what precious truth is not clogged with difficulties?

You conclude by saying, "it does appear to me that churches did perform all things appointed of God, before they were filled with elders, and deacons." I have no doubt it so appears *to you*, but where in the New Testament it appears, you pretend not to shew: To me it does not so appear, as it does to you. But this does not cool my high regards for you as a brother—in error. May grace, mercy, and peace be with you. EDITOR.

P. S. I earnestly solicit brethren to send me communications of a practical nature. We need heart, and life reformation more than dissertations on doctrine. We are like rickety children; we must have heavenly food, and exercise, to restore us to good health. Ed.

ROMANISM AND THE SCRIPTURES.

WE extract from "The [N. Y.] Churchman," the following facts, showing the opinions of papists respecting the use of the Sacred Scriptures. We do it at the suggestion of a correspondent.

"Under the present efferts of the Catholics to propogate their faith in our country, is it not," he asks, "an imperious duty to publish such astounding facts? I have been displeased," he adds, "with the bitterness of remark from the pulpit, etc.; but publishing *authenticated facts* is a different course, against which the Romanists have no right to complain; and we owe it to truth and the duty of keeping the community informed, and guarded against the jesuitical priesthood. I hope, therefore, to see this exposure promptly given in the Register."

Declaration of Popish Priests.

On the 14th of October, 1834, the "Kilkenny Auxiliary Bible Society" held its twelfth anniversary in the court house of Kilkenny, the chair being occupied by the Right Hon. the Earl of Ormond, Patron of the Society. The peace of the meeting, however was interrupted by Romish priests, who challenged the Protestant ministers to prove that they were "doing God service" by the work in which they were engaged. The challenge was accepted, and a long discussion took place, in which the papists endeavored to prove that the circulation of the Bible was injurious to religion. As this was an occasion likely to bring them out, we will give a few extracts from their speeches, sufficient, at least, to show their sentiments. They are taken from "the Report of the Kilkenny Bible Society. Dublin 1824."

From the speech of Mr. Price,—"Let no one think that the study of the sacred volume is of unquestionable tendency to the increase of christianity; many unfortunate persons have risen from its perusal, sectaries; many, shaken in their belief; many, unbelievers.

"For these reasons, and for others less important, *I stand opposed to the dissemination of the Bible*, that is, the sacred book of Christians. Their public perusal—I mean their being in the hands of the public; is unnecessary, and, I believe, injurious to Christianity,"

Mr. Colles, in reply to Rev. Mr. Shaw, said; "That gentleman had triumphantly asserted that whoever read the Bible, whether on the swampy savannahs of America, the sandy deserts of Africa, or the verdant plains of Ireland—He (Mr. C.) decidedly denied the fact. He positively asserted, on the contrary, that the very men who had most widely distributed the Bible, were the very men who had benefited by it the least."

From the speech of Mr. Dunphey—"It is not the cause of God, but the cause of Mammon, which has warmed the zeal of our modern apostles in their mission of circulating the Bible without note or comment."

These extracts are sufficient to show the spirit of the different speakers. A person reading them would suppose they were uttered by infidels. But we refer such persons to the report from which we have quoted, to show that they were only good Papists, supporting the doctrines of their Church. With such declarations before us, we do not wonder that Abner Kneeland (the Boston preacher of infidelity) so lately held out to the Papists in this country the right hand of fellowship, and declared, "If they could league

their forces, they would make the West speak in tones of thunder, which the missionary fanatics would never be able to silence."

This public debate produced further meetings for discussion, together with a pamphlet war. From the speeches and writings of the Romanists at the time, we make the following extracts, quoted from "A Defence of Religious Liberty, Dublin, 1825."

From a pamphlet signed J. K. L., (generally attributed to the Romish Bishop Doyle,); "The Scriptures alone have never saved any one: they are incapable of giving salvation: it is not their object; it is not the end for which they were written."

From the speech of the Rev. Dr. McKeon—"Considering that the Scriptures of themselves, unless accompanied by such notes and explanations, lead directly to every species of fanaticism and infidelity; the Catholic Church *opposes this indiscriminate circulation.* The Catholic Church does enjoin that all who take the Scriptures into their hands shall have such a tincture of learning as will enable them *to read them in one of the learned languages;* unlses their pastors suppose there can no mischief arise from giving them in their native language."

Rev. Mr. Browne—"It is not Protestanism but infidelity we dread; and infidelity most assuredly would follow the indiscriminate reading of the Scriptures, were the people deprived of the fostering care of their pastors, whose duty it is to expound the sacred volume for them."

Rev. Mr. Sheehan—"The principle of the Bible reading without note or comment, leads only to infidelity in religion, and insubordination to the civil government."

Rev. Mr. Dunphy—"When Henry of unworthy memory broached his religion, did not men *go to the Scriptures*, and draw from them, as from a quiver, the arrows which were to strike down the ancient faith?"

Rev. Mr. Brennan—"The Catholic church, the guardian of the word of God, considers the Sacred Scriptures; *though not necessary*, yet useful to be read to her members, *under prudent circumstances.*"

Rev. Mr. O'Connell—"*We want not* the assistance of the Bible to inculcate the principles of christianity."

Rev. Mr. Clowry—"I maintain that the indiscriminate reading of the Scriptures is *opposed to the interests of religion*, as it is to the well-being of society."

Rev. Mr. Sinnott—"My dear friends whom I see around me, let me impress upon your minds this fact; that should you be induced to take the Bible home with you to your

cabins, *you would be in danger of learning from it doctrines contrary to the religion of your own infallible church!* for it teaches all religions; and from it every sectarian professes to derive his creed."

Mr. Wall, (a divinity student)—"The reading of the Bible without note or comment, under the influence of private judgment or secret illumination, directly leads to inconsistencies and errors, *to impieties and immoralities.* I beseech you, (speaking to the females present) I beseech you to recollect the history of those times; and if you are, or ever shall be, mothers of families, when you find the little ones clinging to your knees with filial love, tell them to *avoid* the promiscuous reading of the Bible."

Such are the precise words of Popish priests. You will perceive that two of them (Messrs Dunphy and Sinnot) have incautiously expressed the *true ground* of their fears. It is that if men go to the word of God they will discover the errors of Romanism. "The ancient faith" cannot bear an exposure to too high light.

Lastly, in concluding this long catalogue, we would give the testimony of Rev. Dr. Pise, now Priest of St Joseph's Church, in this city. In "Father Rowland," a tale intended to support the doctrines of Popery, he has a curious argument (p. 73, 4) to prove that the Bible is not the sole rule of faith, and that "the church can exist without the bible." It is this; the gospel of St John was not written for ninety years; (he prudently keeps out of sight the fact, that the church had during this time the *other three gospels*); therefore, the church must have existed same time without the *whole* of the New Testament; *ergo*, it could always do without it. Or to give you his own words; "If it existed ninety years without the whole of the New Testament, it might have existed nine hundred, or nine thousand years without it." P. 74. He thus endeavors, with Jesuitical sophistry, to confound the idea of not having the *whole* bible with not having *any* of it.*

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*To show still further the Rev. gentleman's opinion of the free circulation of the Bible, we give the following extracts from a conversation in the same work: "'At any rate,' he continued, 'the booksellers profit by the cry. Every bible sent out brings something into their purses.' 'It always appeared to me,' said Mrs. Wolburn, 'that the boast made of the propogation of the Bible is a mere speculation, a matter of interest to those who form the societies for diffusing the light of the Gospel. 'Instead of diffusing light,' said Rowland they scatter abroad the seeds of error.'" P. 60.

Who, with such facts before them, can believe the declaration of Papists, that they are friendly to the reading of the Bible? Look at the past and you will see how bitter has always been their opposition. Look at their conduct when Wicklif gave his translation to England, and the bible is no longer a sealed book. "*The rage*," says Milner, "*with which the heirarchy was inflamed against a work so undeniably seasonable*, demonstrated that the ecclesiastical rulers hated the light, and would not come to the light, lest their deeds should be reproved." Church Hist. iv. 91.

And thus it is *now*. We care not for the denial of Popish priests; we appeal to facts. We appeal to those whose duties have brought them into contact with the lower class of Papists: how many among them do you find who have never read *a chapter* of the Scriptures? We appeal to the Bible and tract distributers, who have gone through the lanes and alleys of this mighty city to visit the poor and learn their spiritual wants: where can you point to a single Romanist among them, who possesses the bible, even of his own church? Alas! "No man is able to open the book: neither to look therein."†

RELIGIOUS INTELLIGENCE.

Brother J. McVey, of Ohio writes July 20 from Indianapolis, that he had baptized eleven in that town; that several more were received into the church by letter within the last two weeks; that the churches in Ohio where he labored were greatly revived.

Brother J. T. Johnson of Georgetown Ky., writes that recently 70 have been added to the churches in Newcastle, and Palmyra, Ky. prospects are brightening.

Brother A. Peeler of Bloomington Ill. gives us cheering accounts of a good work in some of the churches where he labored.

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† A *fact* which occrued *lately* is to the point, and will go to prove all that we have asserted. A few weeks ago the annual meeting of the Young Men's Bible Society of Boston, was held in that city.' "One fact," says the New York Observer of May 23d, "was mentioned in their report, which ought to be known to every person in our community. It is this: before the distribution was commenced, a member of the board called on Bishop Fenwick, and asked if he had any objection to the circulation of the Scriptures by the

Brother Ambrose Lea of Springfield, Ala. enquires, whether we ought to pray now as Christ taught his disciples, 'Thy kingdom come.'

If we believe that his kingdom has already been set up, according to the prophecies, and according to the scriptures of the New Testament, we think there would be an impropriety in thus praying. It would certainly be an acknowledgment that the Kingdom had not yet come, and this would contradict all the ideas of the christian world on this subject.

Editor.

The soul is always busy; and if it be not exercised about serious affairs, will spend its activity upon trifles.

Good men generally reap more substantial benefit from ther afflictions, than bad men do from their prosperities.

NOTICE.

The Editor is obliged to return to Kentucky on business in September. He has therefore hurried the September number; and stiched it with the August number. The October number will be sent in good time, or stitched and sent with that of November. By neglect of old subscribers and post masters, in not advising me of discontinuances in due time, I have lost much, by continuing to send to them for many months. To prevent this in future, I request all who shall discontinue after this volume, to name it to the post master, who will advise me of that fact as soon as it can be done; at farthest against the 15th day of December next. I hope my patrons and agents will exert themselves to increase my list of subscribers. I have grown old in their service, and expect this small return for the support of age. Let them begin son, and send me the names of new subscribers. To such as shall not advise me of thir discontinuance in due time, I shall continue to send the next volume.

Editor.

Society, among the members of his diocese? He replied that *no Catholic would be allowed to receive the bible from them!* Copies were therefore not offered knowingly to Catholics, as from their blind submission to the direction of their priests, it was believed that if any should be left with them, they would be destroyed.

RELIGIOUS INTELLIGENCE.

In the neighborhood of brother Scott Riggs near Jacksonville Ill., we lately, on June 22, baptized ten new converts, and with them three more on the same day were added to the church, two of the latter were C. Presbyterians.

Brother Joseph Callahan of Bedford county Tenn., writes that brother J. M. Wilks baptized three on the first Lord's day in June.

Elder J. G. Ellis of Dry creek, Kentucky baptized two on the fourth of May.

Brother John M. Harris writes, that on January 22, Elder M. Combs baptized old Judge Lowe, and N. Hineman of Bloomington also brother Hardinadds, Harvey Houston and wife.

Brother Josiah H. Boone of Todd county Ky. (June 29) thus writes to the Editor. "The good cause is progressing gradually in this section. I have recently immersed in the name of the lovely Lord Jesus three amiable peasons, one a Methodist preacher." He adds a word of exhortation.

"To my dearly beloved brethren, who are beginning to view, and drink of this healthful and life giving stream; I wish to speak through the Christian Messenger. March on upward; the meaning of which exhortation is, reform, reform; let your conversation be as becometh the gospel of Christ; walk worthy of your high calling; assemble on every first day of the week, and engage in supplications, prayers, intersessions, and thanksgiving for all men; show forth your Lord's death, proclaim your confidence in his promise to return for you, to take you to himself. Lay by you in store for the treasury of the Lord as he prospers you; be rich in good works, ready to distribute, willing to communicate. Thus let your light shine before men, and others will see your good works, and glorify your Father who is in heaven. Friendly brethren farewell; Be perfect, be of one mind, live in peace, and the God of peace shall be with you. JOSIAH H. BOONE."

Maysville, July 2, 1835.

Brother Stone,—Grace mercy ane peace to you be multiplied.

Many through this section of country are sick and dying. Some of cholera, some of fever and other diseases. This is the unavoidable destiny of all, and all concious of it. Yet how indifferent is the great mass to the things of eternity!

Is not the judgment at hand, and will not men have to render a personal account for the time spent on earth? O that the world could be made to realize this truth!

I am still preaching the gospel and baptising a few. Brother Okane of Indiana, and myself rode together six months, in which time we immersed (if I am not mistaken) about two hundred persons. He has returned to Indiana, and I am in the field alone.

The Lord bless you and yours, R. C. RICKETTS.

Maury county, Tennessee, May 23, 1835.

Dear Brother Stone,—I can inform you that truth is still cutting its way, in some degree, in this section. Within a few weeks three of James Houston's children have been immersed in the name of Jesus; grand children of old Christopher Houston, an old acquaintance of yours.

The prospects for doing good in the name of Jesus, in this country is as flattering now as it ever was; if not more so. The course of truth is glorious.

Your brother in the kingdom of Jesus.

D. B. BILLS.

OBITUARY.

Died, at his son Daniel's (May 12,) Elder William Bills, after having suffered much from the gravel, and dropsy which were the means of his death. He bore his sickness with christian meekness and fortitude, and expired in the glorious hope of a blissfull immortality. In his last exhortation he entreated his unbaptized friends to repent and be baptized in the name of the Lord Jesus for the remission of sins, and wear no other name but that of Christ. He was buried on his birth day, just seventy years after his birth.

On the 24th of May the beloved, respected, and pious companion of Elder David Purviance, of Indiana, and mother of Elder Levi Purviance, in the 73d year of her life. Truly a mother in Israel is fallen; fallen asleep in Jesus. Her

sufferings were short; she sickened on thursday morning, and closed her eyes in death on the Lord's day following.

Also; In Hancock county, Illinois, May 13, 1835, died Elizabeth, wife of Samuel Knox jun., in triumphant, hope.

Brother G. W. Hardin of Bloomington, Indiana, writes, that on 15th Jan. Elizabeth, wife of Jonathan Nichols, died; and about a month before, her only brother Robert Hamilton. They were both living members of the church of Christ in Bloomington, and from my long and intimate acquaintances, I have no doubt that they sleep in Jesus.

Editor.

PROSPECTUS

OF THE

RELIGIOUS INVESTIGATOR.

Regardless of the smiles of flattery and the frowns of bigotry, or the sneers of ungodliness, it will be the Editor's constant aim to dispel the glooms of superstition, by spreading abroad the uncontaminating light of the *Holy fount*—The Bible, to the consolation of its friends who may chance to read the efforts of his humble pen. He wishes to sweep down the pillars that support the *Temple of pseudo-religionist*, and call the attention of his fellow mortals to "A KINGDOM WHICH CANNOT BE MOVED." In endeavoring to accomplish which, he will honestly contrast *sectarian dogmas* with the living word of God, and hold them up to public view.

Free investigation on all topics deemed important to the melioration of human society, shall be invited and encouraged; for, in the language of Milton, "*whoever knew truth put to the worse in a free and open encounter?*

What earthly sagacity can say in truth, that the tracts, pamphlets, etc. of proud sectarianism, if unrepelled, shall not be ultimately the means of subjugating the sons of America to worse than African servitude?

Let the friends of republican and religious freedom stand on the watch-tower of blood-bought liberty; "cry aloud and spare not" the abominations of clerical tyrants. To your posts O sons of freedom.—*Veritas est omnipotens.*

Terms.—The Religious Investigator, if sufficiently encouraged, will be published semi-monthly in newspaper form, at $1 00 per annum, paid on the reception of the first

number, or $1 25, at the end of five months, and if not paid then, $1 50 will be required. None will be permitted to discontinue, unless at the discretion of the editor, until arrearages be paid. Let each subscriber be particular in naming the office to which he wishes the paper sent. Any person obtaining five subscribers and becoming responsible for the same, shall have one copy for so doing.

☞ Postage on this work will be one cent per number under 100 miles; one and a half over that distance.

All letters must be post-paid, addressed to

C. F. R. SHEHANE, *Jefferson, Jackson co. Ga.*

September 5, 1835.

RECEIPTS FROM LAST NUMBER TO JULY 30th.

KENTUCKY.—*Maysville,* R. Rickett for Wm. Corwine, Wm. Holton, Wm. Rowsee, S. January, J. Funk for vol. 9. *Graysville*, J. Boone for J. Grubbs 9; Mary Meriwether for 9 and 10; for J. Rothwell of Clarksville Tenn. 9, Mrs. Shipp of Hopkinsville 9. *Cerulean Spring*, Wm. Wilkinson for A Thompson 9. *Brownsboro'* B. Allen 9.

OHIO.—*Greenfield*, E. Byram 9. *Mayfield*, N. Francis 9.

ALABAMA.—*Montgomery*, J. Davis in full for 9, $7 00.—*Flintmills*, J. Randolph 9. *Brownsboro'* J. Lewis, J. Kiser, Wm. Daniel, T. Griffin 9. *Springfield*, A. Lea, H. Lea, Alf. Lea, Job Kea 9. *Walker C. H.*, E. Randolph for Wm. Billingslys Jeptha Billingsly, J. Williams, A. H. Rackley, D. Murphey for 9, J. Billingsly 8, 9, E. Randolph 75 cts. for 9.

ILLINOIS.—*Springfield*, A. Meacham and J. Johnson 9.—*Berlin*, P. Poindexter 9, Wm. Grant 6, 7, 8. *Rushville*, Bro. Cyrus for H. Johnson; A. Smith, John Doyle 9. *Bennington*, Joel Decamp 9. *Naples*, J. Shelly. *Franklin* Wm. Woods, *Jacksonville*, E. Mallory, J. McIntyre 9.

MISSOURI.—*Liberty*, J. Kurkandall for J. Thompson, W. Thompson J. Everett, G. Wills 9. *Lexington*, J. Bounds for self R. Bett, T. Mulky, Wm. Fine for 9, D. Young, 7, 8, 9, G. Marquis 7, 8, 9. *Palmyra*, Bro. Cyrus for W. Lewis, P. Alverson for 9. *Hannibal*, D. Dunlap, W. Darr, Doc. McCoy 9 Jos. Conway, Js. R. Garnet each for 6 nos. of 9.—*Quincy*, Bro. Riggs for A. Chase $2 25 for 8, 9. *Lawrenceville*, S. Lemons 9. *Bloomington*, G. & R. Carlock for 8, 9, Wm. Major 9, and $1 00 for 9 one not named, J. Benson for Gospel Advocate.

MICHIGAN.—*Springarbor*, Wm. Smith $2 00 for 9, Eld. J. Wolworth for 9.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

VOL. IX.] JACKSONVILLE, ILL. OCTOBER, 1835. [No. 10.

THE CHRISTIAN MESSENGER,

Is published monthly, in Jacksonville, Illinois, at ONE DOLLAR a year, or for twelve numbers, if paid on the reception of the second number—or ONE DOLLAR AND TWENTY-FIVE cts. if not paid within six months. Persons procuring eight subscribers, and remitting the money to the editor, shall have one volume for their trouble. The postage to be paid by the subscribers. The postage is 1½ cents a number under one hundred miles, and 2½ cents over one hundred miles.

MAURY COUNTY, TENN. June 30th, 1835.

BROTHER STONE:—For four or five years past, I have read your writings: and from them have received much instruction. The manner in which the Messenger is conducted, and the spirit in which you write, is calculated to gain the esteem of any person, that is not shrouded in midnight darkness, or blinded by sectarian bigotry. But notwithstanding I have derived so much information from your paper, yet on one subject you have always left me in the dark, (viz:) on Baptism for the remission of sins. I have had it in contemplation to write you on that subject; but my want of education, and my obscure situation, have hitherto prevented me. But the more I think on the subject, the more my difficulties increase; therefore I am determined to open my mind to you, hoping at the same time that you will not pass me unnoticed.

You appear to me to be as able an advocate for New Testament principles, as any person I have read, particularly, on the doctrine of faith, repentance, and baptism, as taught by Peter, on the day of Pentecost. Though for this you are much opposed, and persecuted by what is called orthodoxy. Every quibble and false criticism, is made use of by them, in order to invalidate these heavenly truths; yet

like a faithful sentinel, you are always at your post, and ready to defend the cause of your Redeemer. When they say a man, is justified by faith alone, you arise with an arm as powerful as Sampson, and tell them it is an unauthorized supplement that they are adding to the words of the Holy Spirit. When they say baptism is legally and lawfully administered either by sprinkling, pouring, or immersion, you are prepared, by your knowledge of the original Greek, to show the world the fallacy of such an argument; and also to show that baptism means immersion alone. When it is said by your opponents that immersion is a nonessential, you are qualified by your knowledge of the Oracles of God, to refute the opinion; and you do in a masterly manner, show to them, and to the world what the scripture says on the subject, that in connection with faith, and reformation, it is for the remission of sins—it is for salvation—it is for the answer of a good conscience, and that in this way the obedient receive the spirit of God.

But your opponent says to you, you make baptism essential to salvation, and that, no person can be saved without baptism. From this sentiment you revolt, and say I never taught any such a thing, for, says brother Stone, if I never enjoyed christian experience, and remission of sins, and the gift of the Holy Spirit before baptism, I have never enjoyed them at all; and you further say, I should be shut up in desperation. I must acknowledge that this is a dark place—how baptism can be for remission to others, and not to you, seems to me, to be one of the mysteries of the present age. You are frequently writing against the disunion, and division of professors of christianity, and urge the necessity of union and fellowship among the followers of Jesus; and as an argument in favor of this idea, you bring forward the prayer of our Savior recorded in the 17th chapter of John—you bring forward St. Paul's argument in favor of union, viz: One Lord, one faith, and one baptism. But if the blessings of remission, and the gift of the Holy Spirit, can be enjoyed without baptism, by you or any other person, then it seems to me that all your exhortations to obedience, all your arguments in favor of baptism, are useless; and that baptism is truly a nonessential; for if you have enjoyed the blessings, you say you have enjoyed, God being no respecter of persons, for my life I cannot see, why other people cannot obtain remission and the gift of the Spirit without baptism as well as brother Stone. If I understand you, you do not believe that baptism for remission was for the Jews, and that the Gentiles were justified by faith alone; but that the gospel is the power of God unto

salvation to all them that believe, to the Jew first, and also to the Greek. You believe that Jesus Christ is a Prince and a Savior to Jew and Gentile, that by one spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have all been made to drink into one spirit. If so I cannot see by what authority you, or any other person under the expanse of heaven, have any right to dispense with any of the commandments of Jesus Christ; or by what authority you can attach more efficacy to one of the commandments of Jesus, than to another.

You say that there are two salvations to be enjoyed, one in this life, the other in the world to come, and that by faith, repentance, and baptism, the obedient receives or enjoys the present salvation; now I will ask, is not the present salvation essential in order to the enjoyment of the future salvation? If not, then I will say, religion is a whim, a mere notion, a dream. You say that baptism is not the putting away the filth of the flesh, but the answer of a good conscience, (the seeking of a good conscience,) by the resurrection of Jesus Christ from the dead. This I believe as firmly as I believe any proposition contained in the scripture. Now if immersion be baptism, as you have proven in the most incontestible manner, how can a person have a good conscience without submitting to immersion? and how can a person enjoy the future salvation without a good conscience? I am very much surprised to hear a man of your knowledge in religious matters, say, you would be shut up in despair, if you did not believe you were a christian, before you were baptized. Does not this say at once, that a man may be a christian without a good conscience? which I think you do not believe.

I sometimes try to teach people the way to heaven and eternal life. I tell them that Jesus said "He that believeth, and is baptized shall be saved;" and, in the language of Peter say: repent and be baptized in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. But then I am met with your argument by the people, they say to me, I have made a profession of religion many years ago, and have received the remission of my sins, and the Holy Spirit without baptism; therefore, it is nonessential. Now brother, I must acknowledge that they are more consistent than you. You say it is essential; yet that remission may be had without it. Suppose I was to say, remission can be obtained without faith, or without repentance, you would charge me with an unwarrantable assumption, and I should be guilty too; but I have as much right to do so, as any person to dispense with baptism. I

am bound to believe the scripture, to the exclusion of every notion of man. I cannot compromise away the laws of heaven, I cannot, I dare not, whittle down the gospel of Jesus to suit the notions, and whims of rebellious man.—Jesus Christ, did not do it, his Apostles did not do it. The gospel of Jesus is the foundation of my religion, and if the foundation be destroyed, what will the righteous do? In consequence of obedience to the gospel I have become a son of God, and have received the spirit of his Son in my heart, yes, the spirit of adoption, whereby I am enabled to cry abba Father; and if a son, then an heir, an heir of God, and a joint [heir] with the Lord Jesus Christ, in consequence of my faith and obedience to the Son of God. I expect a blessed immortality beyond this vale of tears—I expect to participate in the felicities of a never ending eternity. Say that a man may enjoy these privileges without obedience, and all my hopes are blasted; I am like a man standing upon a pillar of smoke; I find no resting place for the weary pilgrim, but in the promises of my Savior: and these are as firm and as unshaken as the pillars of heaven.

Dear Brother, I want you to answer these lines, though badly written, and if you think them worthy of a place in the Messenger, you are at liberty to publish them, being subject to correction by you. I can assure you that these lines are not written to you out of any vain curiosity, but to satisfy one, whose mind is ardently engaged in the pursuit of truth.

I am your brother in hope of eternal life,

WILL. S. GOOCH.

REPLY TO BROTHER GOOCH.

Dear Brother:—On the subject of baptism we have been induced to write so often, and so much to satisfy enquirers, that I deem it unnecessary to reiterate the arguments already used. But well knowing that many in the "Far West" and South, have not enjoyed the same privileges as others, I will again endeavor to satisfy you and them, on the particular topics introduced by you in your letter to me.

We are agreed on the doctrine of baptism for remission of sins, and for the gift of the Holy Spirit. That this is the plan of heaven we all admit. We all agree that when a penitent, reforming believer is baptized, he does receive the remission of his sins, and the gift of the Holy Spirit, For God is faithful who has promised.

Your *Opinion*, deduced from this truth, is, that no unimmersed person, however penitent or believing, can be saved, or have his sins remitted, or can receive the gift of the Holy Spirit. You deny present and future salvation to all that have not been immersed; for you say: "How can a person have a good conscience without submitting to immersion? and how can a person enjoy the future salvation without a good conscience?" You farther remark: "Say that a man may enjoy these privileges without obedience (immersion) and all my hopes are blasted. I am like a man standing on a pillar of smoke."

These are your opinions—*opinions* I call them, and am happy in the thought, that they are not Bible-truth. You have indeed carried this doctrine to the extreme, as far as any of our bitterest opposers have ever imputed to us, and farther than the most zealous among us have ever dared. Though we agree in the doctrine of baptism for remission, I dissent from your opinion. Did I believe as you do, then I must of necessity conclude that my former experience was a delusion—That I never was pardoned, or had my sins remitted—that I had never received the Spirit—that I never loved God, his service, nor his people. Were I convinced of this, I should be shut up in desperation, for I have received nothing new in experimental religion since I was immersed, unless it be the satisfaction received since I complied with what I was convinced was my duty. For this expression you, with others have blamed me. To exculpate myself I will now fully state my reasons.

1st. Before I was immersed, I saw myself a sinner, and that the very seat of sin was in my heart. In my great distress I honestly sought the Lord, endeavored to reform, and obey, as far as I was instructed by my teachers. After a long struggle against corruption, I found myself unable to conquer it. I a helpless sinner, submitted to the Lord, believing that he alone could save me—in him I trusted, and by him was sealed with that Holy Spirit of promise—I was as conscious of love to God, and to his people, and to his ways, as I was of my own existence; and this not as a blazing meteor, but of growing continuance. It was by this Spirit I believed I was a son of God. I knew I loved God, *because* I loved the brethren—and I knew I loved the brethren, *because* I loved God, and this love of God led me to keep all his commandments. Had I then known that it was the will of God I should be immersed, I would with all readiness, and humility of soul have submitted.—Now, if it be proved that this is not christian experience—that a person may have all this, and yet not have the

Spirit, have not remission of sin, neither present, nor future salvation—that it is all delusion—prove this from scriptures, and then scepticism and despair must succeed.

I, with the millions of the fairest christian characters on earth, would be doomed to hell forever; why? Because we had not been immersed; and *this* we did not have done, because we were ignorant of it as a duty! Had I such views of God's character, I could not serve him with cordial love.

To soften the hard features of this most uncharitable opinion, some say, They do not deny that such shall be eternally saved and enjoy eternal life; but that they are not saved, or do not receive remission of sins in time, till they are immersed. This you condemd as well as myself; but on different principles. Jesus says, that, "If you die in your sins, where God is you cannot come." Now as all the unimmersed have never been washed from their sins, or have never received remission, or present salvation, then it follows, they never can enter heaven hereafter, where God is. Purgatory will not do—for they must die before they go there; and if they die in their sins, their fate is forever fixed.

2d. Another reason why I dissent from your opinion, is, that you leave no room for mercy to those, who do not know, understand, and perform every command required by God. On this principle you would condemn the Apostles themselves. God commanded them to go into all the world, and preach the gospel to every creature. They did not understand the command, and for ten years they did not obey it—that is, they did not preach the gospel to the Gentiles till Peter was expressly sent to Cornelius. Were they guilty? Had any one of them died before the command was understood, and obeyed, would he have been excluded from heaven? Their prejudice prevented them from understanding it. Yet did not God bless them abundantly with his Holy Spirit, and fellowship, while they were living in disobedience every day—every hour? How many pious, holy people are there who are ignorant of the command, "Be immersed," and consequently do not understand, nor obey it. Shall we say, God will not bless them—that he cannot do it, because they live in disobedience? Then say, He could not bless the Apostles in their disobedience; and thus contradict a matter of fact. Had the Apostles understood the command, and then have neglected to obey it, they would have been guilty, nor would God have blessed them. So, if any understand the command of God to be immersed, and yet disobey, they are guilty, nor will they be blessed by Him.

For "he that knoweth to do good and doeth it not, to him it is sin." Similar cases I might introduce; but this is deemed sufficient.

3d. Another reason for rejecting your opinion, is, because they who profess this doctrine are no better than those condemned by them. We see no more fruits of the Spirit in them—no more holiness in their lives—no more humility, and self denial. If all others besides themselves are deceived, are yet in their sins, surely we should expect they would shine pre-eminently bright, and conspicuous as lights in the world. But alas! is this true? Do we not see as much conformity to the world manifested—as much pride—as much injustice—as much avarice? In spite of us the retort will be made; "Physician heal thyself." Talk no more of being washed from your sins by immersion, when we see you living in sin; and many of you living on the gains of oppressing the poor African. O for true and universal reformation in heart and in life among all the professors of christianity! And when we are reformed, let us then labor to reform our brethren; till this be done we labor in vain. This want we impute not to precious truth we believe and teach.

4th. Another reason why I dissent from your opinion, is, that it has produced a flood of opposition against this precious truth, which we labor to teach the world, and has steeled the breasts of our brethren of all denominations against us. Had we taught the truth in the meekness of wisdom, a hundred fold more would have received it; but by teaching for this doctrine our uncharitable opinions of theirs, has driven them off. By zeal not tempered with meekness, knowledge, and charity, the mischief has been done; and if persisted in the mischief will be increased.

The young and unexperienced are generally foremost, and seem to concentrate religion in immersion and weekly communion—christian experience is nothing without these —if it should be regarded at all. Yet without it, religion is not worth a straw. Experience is a scriptural test of true religion. "Hereby we know that we love God, because we love the brethren, and hereby we know that we love the brethren, because we love God and keep his commandments." This is the current idea of the scriptures. Let this truth be overlooked, and death must be the consequence.

I might introduce other reasons of my dissent, but desist. I have written plainly, if not convincingly. The whole matter is submittted to you, and the public. If it shall

produce the effect of softening your censure of my course, I shall be glad; if not sorrow must be my lot. Your old brother, and fellow laborer in the gospel,

EDITOR.

P. S. I have just received a letter on this subject from our pious, and worthy brother, and fellow laborer in the gospel, Richard Blythe McCorkle, brother of Saml. Montgomery McCorkle, whose numerous essays are seen in the "Millennial Harbinger." I do not agree with him in all the sentiments he has advanced; but on some of his ideas we are unanimous. I will subjoin the letter, in the hope, that it may be profitable in relieving your mind and the mind of others from difficulty. To the queries in his letter I will attend, if not anticipated by others.

P. S. The letter and queries shall appear in the next number. Editor.

LIBERTY, IA. July 21st, 1835.

BROTHER STONE:—We are glad to hear from you through your paper. I wish you still to wield that mighty weapon Truth—gospel Truth, fearless of Calvinism, or Arminianism, or Campbellism, Newlightism, or any other *ism*, that raises its impious head. O Father Stone I wish you great strength and grace in your declining years, that you may triumphantly declare with the Apostle, previous to your departure, "I have fought the good fight, I have finished my course, and kept the faith," etc.

Your brethren in this country are living in love, and are standing fast in the Lord. We, who proclaim the word are endeavoring to do it honestly, and in the love of it. Sectarians are beginning to tolerate us; they say, they think us good men, but under the influence of error. We are striving to live in peace with all men.

Some of our brethren, a little east of this, are very warm in their opposition to what they call Campbellism; they are, we think, doing the christian cause an injury. Where they are thus warmly opposing, sectarians say, thus we knew it would be with them, having no creed to govern, they must come to nought. Some of our elder brethren are thus engaged. O brother Stone, try once more to make peace through the medium of the Messenger. These brethren taught us the doctrine, (when we were children,) which we now teach. They now oppose it, and are certainly engaged

to build again the things, which they destroyed, which is Calvinism, Arminianism, etc. Some of the brethren who call themselves disciples we belive are also wrong; they are too independent. I have thought from their preaching, that some of them feel themselves independent of God or man. They breathe the very spirit of war, and they succeed so far that they get a great many people to hate them, (and it is indeed hard for even a good man to love them,) and they call it opposition to the truth. But I believe it is a good deal like we hate tigers and rattle snakes, because they are so ill natured—they love nobody, and nobody loves them. I believe that by a real manifestation of love, and good will, mingled with gospel truth, we can be instrumental in doing more good in the cause of the Lord, (if we are not so methodical,) than by all the systematical crossness that the ingenuity of man can invent.

We have comfortable seasons here, with a little ingathering. A few are turning to the Lord. We have concluded not to quarrel, but to try and live in love and peace with all the children of our Father. I would to God all our brethren would do likewise, then we should be better prepared to glorify our Father in Heaven.

Brother Stone, there is one thing which we wish to enquire of you, and wish an answer through the Messenger—it is in relation to a little hymn book that has made its appearance among us, entitled "The Disciples' Hymn Book," bearing the name of "B. W. Stone, A. Campbell, Walter Scott, and J. T. Johnson." What we object to, is, the title of the book. By this some think that A. Campbell wishes to affix the name Disciple to the great body of christians in the west; and to be assisted by you. We believe here that the name christian is the only appropriate name for the members of Christ's church. Brother Stone we want an answer, we shall expect one. We believe your goodness, and candor will not suffer you silently to neglect us, as did brother Badger your letters to him.

I close this communication by wishing you and yours health and prosperity. May we so live that we may meet in our Father's kingdom above, where sorrow and affliction are known no more.

Your Brother in hope of immortality,
THOMAS CARR.

To Barton W. Stone.

ANSWER TO BRO. THOMAS CARR'S LETTER.

My Dear Brother: For your kind wishes I feel thankful, and do heartily respond amen to them. I am glad to hear that in your section my brethren are living in love, and standing fast in the Lord. How greatly should I rejoice to receive such intelligence from every church! In this the glory of religion appears—this disarms opposition—this conquers rebellion. This is evident from the effects among you; for you say, that opposing sects begin to tolerate you, and think you are good men.

I have lamented, and do lament the state of some of our old brethren a little to the east of you, who have become so very warm in their opposition to what they call Campbellism. I really fear they are more warm and zealous in this, than they are against sin, and more engaged to destroy Campbellites than to save sinners. Do they, like the Savior, weep over sinners, and make strong cries and supplication to Him that is able to save? Do you hear of the fruits of their labors against Campbellism, that many sinners are turning to the Lord, and that Campbellites are returning from the error of their ways? Are not sinners hardened against the truth by such procedure? By it, are they not driven to the awful gulph of infidelity and scepticism? And are Campbellites themselves profited? Are they not rather disgusted, and offended; and if in error, become more confirmed in it? No wonder sectarians deride our profession, and tauntingly jeer us for want of a human creed. But have their creeds kept them in peace and unity? Let facts answer the question. Have not their creeds broken and divided them ever since their introduction? And have not the human creeds of the brethren a little east of you, broken the peace, and caused the division of the churches there? Creeds!—Creeds!—we have no creed but the Bible, they will tell you. And will the Bible break the peace of christians, and cause divisions? Who will dare to say it, and thus blaspheme the book designed by its author to promote peace, love and unity among christians? For years we have labored to convince the world that the Bible is the only foundation of the church, and not human creeds, which are only opinions of bible truth systematized. These brethren have through mistake substituted their opinions of bible-truth, (which are their creeds,) for the truth itself. Thus they are building up what they once destroyed, and by their creeds, and opinions, measuring the orthodoxy, and religion of their brethren. But do the Campbellites differ from them

more widely than do the Presbyterians, Baptists, and Methodists? No. Why then do they not equally exert themselves against these sects? Shall the persecuted become persecutors? The history of ages to the present time, answers, yes.

You say, "Some of the brethren, who call themselves *Disciples*, we believe are also wrong." Of this I entertain no doubt. I fear, while some of them are zealously opposing a sectarian spirit, they suspect not themselves of being in the same spirit—while they are thundering against creeds, they may have formed a theory of notions, which they may consider infallible truth, and by which they may measure the religion of others, and denounce them as anti-christians, and Babylonians. Would to God, we could feel, and see others feel, more of the bowels of Christ, to weep over sinners, and such as were in error. This temper would banish that spirit of war, and harshness, of which you complain, and which is too prevalent in the world.—This spirit would beget love, and not hatred. The same argument delivered by two men may produce contrary effects—one man delivers it in meekness and love; it produces a good effect—the other delivers it in harshness and war, and the effect is bad.

You entreat me to try to make peace. This I have labored to do; and will still labor, while there remains any hope. But it is hard to convince men of error, who are determined to abide in it.

You insist upon an answer from me respecting a Hymn Book, entitled "The Disciples' Hymn Book," having my name, with those of Campbell, Scott, and Johnson, affixed to it. I will explain the matter. It had been agreed among us all to print a Hymn book in conjunction, in order to consolidate the union happily begun among us. It was proposed that we should meet together at some central point to prepare the book. While brother Johnson and myself were waiting in readiness to attend when informed *where*, and *when*, brother Scott having gone to Virginia, met with brother Campbell there; and they agreed to make the selection of Hymns themselves alone, and print them, and send us the proof-sheets into Kentucky for our correction. The first form was sent, having the title, "The Disciples' Hymn Book," with all our names affixed. As soon as bro. Johnson and myself saw the title of the book, and the prefaces, we determined to have nothing to do with it, and immediately wrote to brother Campbell our determination. We received from him an answer that the first form of 6,000 sheets were printed off, and that it could not be eas-

ly altered. Brother Johnson and myself prevailed on brother Fleming to go to brother Campbell's in Virginia, and to bear our instructions to him, that if he would erase the title, and substitute another; and if he would remove the prefaces, and insert certain hymns in our former Hymn book, our names might stand. Brother Campbell said it would spoil the book to remove the prefaces, but that he would alter the title. It was agreed that he should go on with the printing of the book. He did alter the title of those issued from his office, except what had been previously sent to brother Scott in Ohio. Brother Scott issued his without alteration; his reason for doing so I have not learned. But the last editions have excluded that title. In that book I never had any pecuniary interest, nor have I yet any interest in it, except the pleasure, in common with my brethren, derived from its use. My reason for having no pecuniary interest in it, is, because I had met with considerable losses, and was unable to bear my part of the expense. I have been thus particular in order to satisfy your mind, and the mind of many others respecting this matter. Among us there is a perfect good understanding.

I am sorry that dear brethren among us seem to prefer the names *Disciple*, and *Reformer*, to the name *Christian*.—I am confident, it will do us an injury. It keeps up a distinction which ought not to exist among us.

Grace, mercy, and peace be with you,

EDITOR.

From the Cumberland Presbyterian.

Is it right for the clergy to engage in secular pursuits?—To this question the conduct of the ministry in this state gives an affirmative answer—the church being nigh swallowed up of the world, sanctions the practice, and unless some friendly voice from a distance shall warn our clergy of their fatal error (as I conceive it to be) I fear that the time is not far distant when there will not be left in Mississippi a single individual *wholly* given to the work of the ministry.

Be assured, Sir, that by engagement in secular concerns here—I allude particularly to planting—is totally different from what you have been accustomed to in Tennessee, Kentucky, and Missouri. Here, a young man, without any capital, with the assistance of his friend's name, buys a plantation with from 20 to 50 hands, and calculates to make the property pay for itself: of course such hard driving as

is necessary to effect this object, leaves but little time for preaching the gospel. Here in every thing, we do a driving business. We go in for making a fortune in a few years. And when our ministers engage in the business of the world it is not a *living* they are after—that they know they can easily obtain from the people to whom they preach. No! they must have a *fortune* and that *soon*. And then, Oh! what an amount of good they are going to do with it! How many copies of the Bible shall be multiplied!—sabbath schools established!—tracts distributed!—foreign missions supported!—and even the *poor* shall have the gospel preached to them. But the fortune is to be made first, and then

"How excellent that life *they ne'er will lead.*"

And in making this fortune many of them find a grave in company with multitudes of their fellow mortals to whom they ought to have preached the gospel. And in many cases the wealth which some of the fortunate (shall I not say unfortunate?) have acquired is scattered to the wind.

Were I now upon my dying bed, and the question was put to me "What in this solemn moment, do you consider to be the greatest hindrance to the progress of vital piety in the Mississippi." I should unhesitatingly answer A SECULAR CLERGY! And had I but one moment left to breathe a prayer for the prosperity of Zion, that prayer should be couched in the following words. Oh Lord! in infinite mercy to thy feeble and scattered churches in this state, be pleased speedily to remove from among us—every secular Minister—every individual, who, while professing to be a minister of Christ, makes the accumulation of property his principal object.

ATONEMENT.

Extract from an essay on this subject by the Rev. Edward B. Hall.

THERE is a connection, not only between the death of Christ and man, but likewise and much more, between the death of Christ and God. They believe that this death had an influence upon God, a relation to the nature of his attributes, or the principles and measures of his moral government, totally distinct and different from the influence or relation of any other event that has ever taken place, or any other truth or feature of christianity. This we consider as involving the chief, if not the only point, now at issue;

and we intend to keep it distinctly in view. There is no dispute as to the necessity of Christ's death, none as to the fact of his dying for sin, none as to the exceeding importance ascribed to the fact in the scriptures. none as to its vital influence on the salvation of man. These we all believe, and our brethren are uninformed or unjust when they accuse us of rejecting or slighting them. There is no division of Christians into those who believe and those who do not believe in the atonement. The division is into those on the one hand, who believe this sacrifice was necessary *to make God able or willing to forgive man*, and those on the other hand, who believe it was necessary *to make man fit to be forgiven*. This is the distinction, and this the controversy. We may not have expressed it in language to which all will assent. Perhaps that cannot be done in a single sentence, but we will endeavor to explain it impartially, if we may be indulged in some repetition. It is worth some pains to make it clear and fair, for we believe, that multitudes do not understand what the actual question is; and that if they did understand it, they would see that scripture and reason are not altogether on what is now the popular side. While we mean to charge nothing upon others, which they do not believe, we mean, if we can, to place what they do believe in a light that will show its true character and tendency.

And here it is proper to define a few terms which we have just used, and may have occasion to use often. The term *satisfaction* refers to a supposed demand, on the part of God, of the *full* and exact penalty annexed to transgression. His justice must be satisfied, and can only be satisfied by the sufferings of the transgressor or a substitute. That this satisfaction may be rendered, that the transgressor, if penitent, may be released from this penalty and all his sins remitted, a substitute is provided and accepted in the person of Jesus Christ, who suffers and dies *in the place* of sinners,—and that is *substitution* or *vicarious* suffering. By many this substitution has been regarded as literal and full; denoting the true *imputation* of our sins to Christ, and the imputation of his righteousness to us. All the benefits of this satisfaction, substitution and imputation, were formerly restricted to the *elect*, by most of those who held them at all; and that is called the *limited* atonement. This doctrine has probably very few adherents at present, the blessings purchased by Christ's death being now considered as universal, and the limited scheme designated often, by Calvinists themselves, as the *commercial* atonement, implying a literal bargain, debt and transfer. These terms

mark the different systems that have been raised on this doctine. We do not stop to examine those systems, because the terms themselves, as we have said, are seldom used now because their literal application is expressly disowned, and because the most important principle which they involve will be fully considered as we proceed. That principle is the same which we have just defined; viz, the necessity of the atonement to affect *God*, and enable him to forgive the penitent. While other peculiarities in the systems referred to, have been renounced or greatly softened, this is retained, and it is all-important that it be understood.

We are now prepared to state the precise difference between what is called the orthodox doctrine of atonement and what we regard as the scriptural doctrine.

The common doctrine is the following. God has promulgated laws, with the penalty of death to the transgressor. Man transgresses those laws. He must suffer the penalty. He must die, or another whom God accepts, must die in his stead, or the majesty of divine government is prostrated. The transgressor may repent. But his repentance cannot wipe out the sins of the past. To remit them on repentance alone, would make God's laws impotent, and his justice a mockery; it would 'fill the earth with anarchy, and turn it into a hell." Here, therefore, there is an obstacle to the free pardon of sin, in the very nature of God and his laws. That obstacle can be removed only by an infinite expiation or sacrifice for sin. Christ, an infinite being offers himself as this sacrifice, and is accepted. He dies in the place of sinners, and through his blood, and that alone, they may be forgiven and saved. He gives himself "as a propitiation, or as that which renders it consistent with justice, that God should be propitious to sinners." Through the merits of Christ's death. mercy is offered to the sinner. He must repent and obey, but repentance and obedience are in no sense the ground of his justification. Nothing but such a sin offering could make it just or safe to pardon the sinner, whatever his subsequent disposition or present character. Christ died not merely to convince and convert men, but to render it *consistent* and *safe* to forgive men when they are convinced and converted. This constituted its necessity, this is its efficacy and glory.

Such is the generally received doctrine of atonement. We will next give our own view of the true doctrine.

We believe sin to be the great and only obstacle to forgiveness and salvation. That obstacle is insurmountable

so long as it exists. It can be removed only by its own destruction. Christ lived and died to destroy it. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." "He came to save his people from their *sins*." "God sent him to bless us, in turning away every one of us from his *iniquities*." This is the design of the gospel dispensation,—of the mission, teaching, examples, miracles, sufferings, death, ressurrection and ascension of Christ,—to bring men into a state of *reconciliation* with God. Atonement is reconciliation. And a state of reconciliation is a state of submission, faith, repentance and obedience. This state, this spiritual condition, all God's threatenings and promises, all his revelations and dealings, especially his free gift of a Savior, are designed to produce. If they do produce it in any soul, if they bring a sinner to obey God, the purpose for which Christ came is answered upon that man, for he is saved from sin; he is forgiven through the grace of God in Jesus Christ. If he is not brought into submission and obedience, but continues in sin, he is not forgiven, and no grace or sacrifice will avail him anything; if he is not saved from sin he is not saved at all, Sin, we repeat, is the only obstacle, and the necessity and purpose of the mediation of Christ is to save man from sin. We do not declare, that it can have no other purpose or efficacy. But there is nothing to embolden us to say it *must* have some other efficacy. The only efficacy of which we are confident, is a moral efficacy. We see nothing in the character or laws of God, nothing in the interests of his kingdom, nothing in reason, nature or scripture, to prevent his forgiving sin, when sin is repented of and forsaken. If there be any one thing, for which the truth and justice, as well as mercy of God, are pledged, it is the forgiveness of the penitent and submissive. We are sure, therefore, that whenever and by whatever means the death of Christ humbles and converts the soul, or *saves from sin*, its design is answered. The existence of sin constituted its necessity, the removal of sin constitutes its glory. "Christ gave himself for us, that he might redeem us *from all iniquity*, and purify to himself a peculiar people zealous of good works." (Titus ii. 14.)

These we believe to be the views of the two parties to this controversy. To show them in a single sentence; It is believed, on the one hand, that God could not forgive sin freely on repentance. and that the death of Christ was necessary to enable him to do so consistently with the honor of his character and the safety of his kingdom. It is believed on the other hand, that God can forgive sin on re-

pentance, that he has promised always to do so, and that the death of Christ was necessary to bring men to repentance, that they might be forgiven.

Remarks on the above article.

We think the writer of the above remarks on atonement has shewn clearly the two systems on that doctrine as now received by all christians. It is plain there is no difference among them on the influence of the death of Christ on man. In this they all agree, being plainly taught by the scriptures. But when any teach, that God was influenced by the death of Christ to forgive and save the sinner, others oppose this as not taught in the scripture. This is the point of contest and division among christians.

In order to remove this unprofitable and injurious controversy, I would propose, that we all teach this doctrine, and speak of it in the language of scripture, none affirming that God was influenced by Christ's death to forgive and save the sinner, and none denying it. To affirm it we cannot be clearly supported by scripture; to deny it we cannot be positive.

Till this course be pursued by us all, the controversy can never cease. Editor.

From the 'Christian Advocate and Journal' the leading paper of the Methodist Episcopal Church.

INTOLERANCE.

A spirit of intolerance is incompatible with the spirit of Christianity. Nothing but sin should excite the abhorrence of the Christian; and hence an excellent authority has said, "Be ashamed of nothing but sin." He who would proscribe another, or denounce him as unchristian, because he differs from him in opinion, or practises different from him in matters of indifference, is guilty of intolerance. He abridges him, as far as he can, of his inalienable rights and evinces the same spirit of persecution which kindled the fires and invented the tortures of martyrdom. Give him the power, and he will exhibit all the atributes of a tyrant—a pope—a persecutor. In regard to all these things, we mean mere matters of opinion or usages of an indifferent character as it respects their morality or in-

morality, the man who says, "*I will*—and *you shall*," evinces the veriest essence of the tyrant—and shows that if he had his adversary in his power, he would crush him by any means.

This is the spirit of intolerance against which Christianity so strongly remonstrates. And therefore he who makes mere matters of opinion a bar to Christian fellowship, evinces the spirit of persecution, betrays a want of the very religion for which he contends with so much zeal, and gives evidence of a weak judgment, or a wicked heart, or both. What! shall we who live in the nineteenth century undertake to revive the spirit of the sixteenth, and utter the anathemas of Heaven against all those who exercise the right of thinking and acting for themselves on mere matters of an indifferent character?—Is *this* zeal of *God?* Is this *Christian* zeal? No indeed! It is the fire of purgatory. And however much we may flatter ourselves that we are "doing God service" by employing this sort of zeal in behalf of little, nonessential things, we do but deceive our own hearts, and manifest the same spirit of proscription which first burned in the pagan's heart against Christianity, and then distinguished and disgraced a fallen Church in her conduct towards those who would reform her.

* * * * * *

We care not where this spirit of intolerance exhibits itself, whether among the several sectarists towards each other, or among the several members of any one sect, or yet among all the sectarists toward Jews, Mahommedans, and Infidels--it is alike diabolical and anti christian—itnever yet converted one sinner to God—never saved one erratic brother from his wanderings—nor reclaimed a heretic "from the error of his ways." On the contrary it has filled the Church with darkness and confusion, built racks and gibbets, and kindled fires for heretics, drove many a sceptic into open infidelity, and peopled the regions of despair with reprobates.

It is an exhibition of unsanctified human nature wherever it is found, whether among pagans, Jews, or professing Christians—whether among Catholics or Protestants; or whether among the several sects of Protestants in their conduct towards each other—or lastly, among members of the same sect in regard to minor matters in which they may happen to dissent from each other. It *sanctions coercion.* It deprives another, as far as it can, of his imprescriptible rights. It is dictatorial in its tones. Its language is, "I *will*, and you *shall*." It is, in a word, the intolerance of the dark ages, whitewashed and refined, so as

to make it chime with the improvements of the times—limited indeed in its operations by that impotency which arises from legal impediments and the restraints of public opinion.

It follows most inevitably that in the same proportion as this spirit of intolerance prevails is the spirit of true religion circumscribed; and alsc that the heart which feels its influence is not guided and prompted by the meekness and gentleness of Christ, but is exposed to the withering rebuke which he addressed to his erring disciples when they wanted to call *down fire from heaven to consume their adversaries.* "Ye know not what spirit ye are of." How many are there even now to whom such a rebuke might be appropriately applied?

REMARKS ON THE ABOVE.

We are truly glad to copy such an article from such a high and respectable paper as the Advocate. Such principles should fill a part of every religious periodical on earth. The results would be glorious. May the Methodists attend to this instruction of their organ at New York!

EDITOR.

PERIODICAL RELIGION.—There is a religion which is too sincere for hypocricy, but too transient to be profitable; too superficial to reach the heart, too unproductive to proceed from it. It is slight, but not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunction sufficient to soften the heart, but not vigor sufficient to reform it. It laments when it does wrong, and performs all the functions of repentance of sin, except forsaking it. It has every thing of devotion except the stability, and gives every thing to Religion except the heart. This is a religion of times, events and circumstances; it is brought into play by accidents, and dwindles away with the occasion which called it out. Festivals and fasts, which occur but seldom, are much observed—and it is to be feared, *because* they occur but seldom; while the great festival which comes every week, comes too often to be so respectfully treated. The piety of these poeple comes out much in sickness, but is apt to retreat again as recovery approaches. If they die, they are placed by their admirers in the saint's calender; if they recover, they go back into the world they have renounced, and again suspend their amendments as often as death suspends his blows.—*Hannah More.*

THE SUPPORT OF THE MINISTRY.

To the Elders, Preachers, and private Brethren of the Christian Society.

BRETHREN:—Will you permit one, who is your friend—who wishes you success in your labors of love—who watches your course with interest—and is desirous of seeing you all that your name imports, to address a few words of counsel and advice to you. The writer has seen many years, he has taken an active part in England and America, in the spread of what he deems to be the truth; and though now nearly laid aside from all exertion, by reason of age and manifold infirmities; yet he has not lost his love for truth, nor his desire that it should win its way in the world till all nations are brought to feel its power, rejoice in its blessings, and adore its great Author.

As an observer of the conduct of christians, I think I discover an error in principle and practice, in almost all societies. It is this—That it is the duty of Elders and Preachers *alone* to use exertions for the diffusion of the Gospel in the world. This arises from the too prevalent distinction of the church *into Clergy and Laity*.—From the beginning it was not so. One consequence of this notion, is, that the great body of christians esteem it *their* duty to *hear* Gospel, the and the duty of the *Clergy to preach it*. And if they are able to do any thing towards the support of the Clergyman, *without particular inconvenience to themselves*, they admit its propriety; if otherwise, they do not feel it necessary to make any great sacrifice on this account; as the preaching etc. will go on without their aid.

Now this I consider is a radical mistake; and it has contributed in no small degree to check the progress of the Gospel, and to mar the affection and harmony which ought to subsist in the churches of Christ.

If the New Testament is to be our guide, we shall find that churches were instituted by Christ, as the depositories of his Gospel—for the confirmation and edification of his *disciples*—and for the conversion of sinners. Mark, *the churches* of Christ, not *the ministers* of Christ. The duty belongs to *the churches; ministers* are the *agents* whom *they employ*. Let my readers look into the New Testament and examine whether this remark is just. To whom did the Apostles address their Epistles, to *the Elders* of the churches, or to the *churches themselves?* With the exception of one or two letters, addressed to *extraordinary* persons, they are all directed to churches. See an address to the church of Rome, (Rom. xii. 1—8.) in which you will find

that all the members are addressed *as one body*, and are called upon to exert the talents they possess for the good of the whole. But the churches of Christ, if imbued with the spirit of their master, cannot be indifferent to those who are ignorant of, and neglect the Gospel. Hence they are directed, (Phil. ii. 15, 16,) "to be blameless and harmless, without rebuke, in the midst of a crooked and perverse nation," and to "*shine as lights in the world; holding forth the word of life.*" How are they to do this?—Not merely by exemplifying its spirit and precepts; but by proclaiming *the word of life* to others. Mark, it is *the church* that is to do this; through the *agents* whom God appoints. Again, when addressing the church of the Thessalonians, the Apostle says, (i. 8,) "For from *you* sounded out *the word of the Lord*, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad." So we see that what in modern times is considered as the duty of ministers, was in Apostolic times the duty of the churches. But it will be asked "are all christians to become preachers—have all talents capable of edifying the church or of arresting the ungodly?" Certainly not. But there are always *some* among the churches of the saints, to whom God has given talents for both these objects, These talents ought to be called into exercise by the church. But if *they employ* any of their number to officiate for *their* edification, or for the conversion of the world; *they will feel it to be* THEIR *duty to support them in this office.* For as Paul says, "who goeth a warfare at his own charges? Who planteth a vineyard nnd eateth not of the fruit thereof? Or, who feedeth a flock, and eateth not of the milk of the flock. After some other strong remarks on the support of preachers, he concludes in these words, "*Even so hath the Lord ordained that they who preach the Gospel should live of the Gospel.*" (1 Cor. ix. 7--14.) This ordination of the Lord is expressed in these words. "For the laborer is worthy of his hire. Luke x. 7. Again, Paul says, "For if the Gentiles have been made partakers of their spiritual things, *their duty is also to minister unto them in carnal things.*" Rom. xv. 27. Let him that is taught in the word, communicate to him that teacheth in all good things." Gal vi. 6. Again, "Let the Elders that rule well be counted worthy of double honor, (very liberal support,) especially they who labor in the word and doctrine." 1 Tim. v. 17. What conclusions, brethren, follow from these remarks? 1. That it is the duty of the church of Christ to promote the spread of the Gospel. 2. That for this purpose they should call out as many of their brethren as are qualified by the great head of the church for this object, and are willing to devote themselves to this

service. 3. That those whom they thus employ, they should support; not on the smallest pittance possible, but in the same liberal, comfortable and respectable manner as they themselves wish to be supported. 4. That if any sacrifices are to be made, they must be made by the church as a body, not exclusively by the individual whom they appoint to this office. 5. That if any chris ian brother refuses to give according to his ability, and the nesessities of those who labor among them; he is acting inconsistently not only with his duty as a christian, but with the principles of moral honesty and justice; for who thinks of calling in a physician, or employing a lawyer, without compensating them for their services?

But I need say no more; for I am persuaded that the manner in which the Elders and Preachers of the Christian Society have been neglected, and suffered to make almost the whole of the sacrifice necessary for the spread the Gospel, has arisen, more from a want of consideration, than from a covetous disposition.

In the hope that these hints will be read with attention and candor, I subscribe myself, brethren your friend,

PRESBUTEROS.

January 17, 1835.

ALWAYS AFTER THE TIME.—There is a large class of persons to whom this applies. to all such we commend the following sensible remarks from the Christian Observer:

"What right have I to cause a number of men whom I have engaged to meet at a particular hour, not only to waste their time. but to become impatient and fretful by my delay? I rob them of what I never can restore—the precious hours thus worse than wasted—I set a pernicious example—I betray an important trust—I tantalize with the sensibilities of those whom I am bound to respect, and cut off a portion of their usefulness. In an Individual case, the loss which I have occasioned may be small, but in the aggregate amount exceeds belief."

RELIGIOUS INTELLIGENCE.

On the first Lord's day of August, 7 were added to the church at Lick Creek, Morgan county, Ill. On the same day 2 were added to the church in Jersey Prairie—and 2 at Middle Fork of Mauvaisterre, and on South Mauvais-

terre 4 more. On the 2nd Lord's day at Riggsville 6 were baptized, and on Lord's day following at Cleary's grove 3 more.

TO THE AGENTS AND PATRONS OF THE CHRISTIAN MESSENGER:

To many of you, who have in good time remitted to me money due for the Messenger, are tendered my sincere and cordial thanks. I am sorry that I cannot do the same to all. I impute the failure to *another time will do as well.* and not to want of moral honesty. Let the cause be what it may, the failure has involved me in serious difficulties. I have for some time past, almost been determined to desist from the work of publishing the Messenger any longer, and to spend the few years I may yet have to live, in some other way to promote the good cause so happily begun among us. I would slowly move among the churches in the west, and persuade them to continue in the grace of God, and exhort the ungodly to turn to God and live. But this I well know cannot be done in the present state of things. So rivetted are the prejudices of the people generally among us against supporting preachers by pecuniary aid, that they are obliged to engage in some secular employment to support themselves and families. My age would appear to dissuade from such a course, but the trouble and fatigue would be willingly borne.—I am physically unable to labor on a farm for a living. Yet this must be the only alternative if I desist from publishing the Messenger, for which I have gotten a little aid, but not a sufficiency to remunerate my labors.

I have come to the determination to continue the work longer, provided my patrons and friends shall encourage it. If they shall will that it live, and continue its monthly courses as for years past, they will signify it by obtaining for it a liberal subscription, and send it on to me at Jacksonville, Ill. on or before the first of December—that I may have time to prepare materials for the work. In many of the states, no bill under 5 dollars is current; it is therefore impracticable to transmit us money under that amount. To many post offices we have sent but one or two numbers in a packet to a subscriber. For this payment cannot be made. We request such subscribers to increase the number to five at least, and then we can send in hope.

We earnestly request our old patrons, who may discontinue at the end of the year, to signify it to us as soon as they can, at farthest against 15th of December. Let this

be done without cost to me. Their post masters will do it. I humbly and earnestly request all who are delinquent to remit me their dues as soon as practicable. The terms for the Messenger are as usual. B. W. Stone.

RECEIPTS FROM LAST NUMBER.

KENTUCKY. *Everetts*, A Henderson for M Boyd, John Wilson, Thomas Oliver, G F Hendrickson for vol. 9, and A Thompson for 7. *Paris*, Hugh Brent for 9.
INDIANA. *Bloomington*, by G W Hardin for T Nisbit, C Kean, J and J Mathers, D Batterton, S Seall, M Hall, Doc. Roach, Wm. Shields 1.25 and B R Byers for 9, N Byers 1.25 for 8, R Hamilton for 6, Wm. Moberly 75 cts. for 8. Ben. Kenton 75 cts. balance for 8, H Armstrong for 4, and one not named 6th. *West Lebanon*, E Purviance, W Pugh, D Hall, L Crankite, W Ryland for 9. *Liberty*, T Carr, J Mulford, J Plummer for 9. *Jacksonburgh*, Elder Samuel Boyd for 7, 8, and 9. *Mt. Vernon*, Aaron Baker 4, 5, 7, 8, 9 vols. in full.
OHIO. *Mansfield*, Elder J McVey 2 copies of 8, for Mr. Pearce 8. *Greenville*, J Carnahan, E Carnahan, Mary Potter, A Scribner, Wm. Earhart for 9, David Potter for 9. *New Paris*, L Purviance for D Purviance, J Adams, Johnson and Fleming, W Jameson, J G Jomeson, J McCown, J Whitman, J Thomson, Mr. Pauley, L Davis 9th. *Lebanon*, J Foote for Sibbitt 4, 5, Js. Dunham, John Dunham, Joshua Dunham for 9, John Maple 8.
TENNESSEE, A Kindrick 8, 9. *Purdy*, Jo. Matthews 9.
MISSOURI, *Montecello*, E Ballenger for S Reddish, R Reddish, S Coffman, N Richardson, Thos. Moore for 9. *Florida*, H Thomas for S Stice, R Cave, G W Moberly, and for *Paris*, G M Buckner, S H Smith.
ILLINOIS. *Manchester*, Mrs. McEver for volume 9. *Jacksonville*, C Smedley, A Foreman 9, A Foreman for Gos. Ad. 1.25, Newman York, Thos. Taylor for 9, Js. Green 7, 8, 9 vols.
Rushville, J Toncray, J Tyers 9, John Brown, agent, 5.00, Thos. Haydon for vol. 9. *Lewistown*, Samuel Boughman 9. *Salt Creek*, Hughs Bowles, M Hall, D Hall, A Hall, H Hall, A Bowles, Jo. Bowles, W Bowles, Lucy Shugart, H Dotson for 9. *Springfield*, T Constant, J Constant, A Groves, J Reddin, Thos. Jones, W P Grimsley.
MISSISSIPPI. *Port Gibson*, Bro. Williams for 9.
MARYLAND. *Hyattstown*, Josi Wolf for 9.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—PAUL.

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FROM THE BOSTON RECORDER.

PREACHING.

Preach—the Preaching that I bid thee.—JONAH, 3: 2.

What business had he to preach any thing else? Certainly, if a man of veracity, he could not preach any thing else *as a message from God.*

But might he not add his own opinions, in his own name? Certainly he could, without being guilty of falsehood.—But how would it have sounded? What impression would the mixture have made? Suppose him to have gone to Nineveh, and preached, "Thus saith the Lord, yet forty days, and Nineveh shall be destroyed—and *I think*—so and so." Give ear, O ye people of Nineveh, to the Lord and me. The Lord saith that in forty days this city shall be destroyed; and I can prove, on philosophical principles, that there is no impossibility in it."—"Thus saith the Lord: yet forty days, and Nineveh shall be destroyed. And thus saith Jonah: The message which the Lord has sent by me is not incredible; for there are numerous and warlike nations within forty days' march of Nineveh, who may come upon the city with one consent, and pull down its walls, and burn its palaces with fire. Whether your destruction will be effected in this way, is a matter of opinion. It may be

so, or it may not. I do not propose it as something which you must believe but I urge the possibility of it, as an answer to diverse objections against the credibility of the message that I bring. Besides, your city may be swallowed up by an earthquake. And yet again, Nineveh may here be put, by a figure of speech. for its inhabitants, and they may all be destroyed by the Sirocco, or by the pestilence. You are bound, therefore, by the validity of my arguments, to cast away your objections, and by the authority of the Lord, to believe the message which he has sent and which I have shown to be not incredible." Had Jonah any right to preach such a sermon? or was it his duty to preach the preaching which the Lord bade him, and nothing else? Suppose, however, that he had ventured to do it.

Jonah could hardly address all the inhabitants of Nineveh personally in forty days. It would be desirable, and very natural, that some of those who first repented at his preaching, should go forth and warn their fellow citizens. This, we apprehend, would be the more necessary, because his message, thus diluted by the admixture of his own speculations, would be less powerful in its effects on the hearers. They go forth, and one of them lifts up his voice and says;—" Thus saith the Lord by his prophet Jonah: yet forty days, and Nineveh shall be destroyed. How this destruction shall be effected, the prophet does not positively declare. Some of his expressions, however, compared with our history and the present state of our foreign relations, leave no reasonable doubt, that it will be by the sword of the enemy. Our first duty is, to repent, and fast in sackcloth and ashes. Next, as faith without works is dead, we should take wise measures to avert the impending ruin. Let the food be laid up in the store-houses to sustain a siege. Above all, let ambassadors be sent to the Chaldeans, the Persians, the nations of Arabia and Syria, and all others whom we have plundred and oppressed, offering release of all captives and ample restoration of goods, and asking conditions of peace."—

Another goes forth and proclaims, "Thus saith Jonah, from the mouth of the Lord: yet forty days, and Nineveh shall be destroyed. This destruction, no reasonable man can doubt, will be by an earthquake. Our city is great, and walled up to heaven. The terror of our arms is upon all the nations. A confederacy against us is altogether improbable. If formed among distant nations, our tributaries would keep them at bay more than forty days. But the horrors of an earthquake,—at what moment may they not come? And what else can so completely whelm these

cloud-capped towers and gorgeous palaces in ruin? Repent, then, and beseech the Lord to spare our lives. And let our prayers be accompanied with corresponding efforts.—Let us remove from under roofs, which will soon fall and crush us. Let us repair to the fields—"

Another, on the same authority, proclaims the destruction of the city by the Sirocco, and urges that, as the fortieth day draws nigh, all shall retire to their houses, and close every avenue by which the deadly blast can enter. And another proclaims destruction by the plague, and calls for the use of suitable precautions.

In such a case, how do you suppose the work of promoting repentance would go on?—

The first named preacher happens to hear one of the discourses of the second. If the reader wishes to see a picture of the contest which might very naturally spring up in such a case, between the *sword theology* and the *earthquake theology*, he may draw it himself.

Would it not be better that all should obey the command, "Preach the preaching I bid thee?"

If they should all drop, at once and entirely, their several theories, by which they have been endeavoring to explain the message and remove objections, and should confine themselves to the work of publishing the divine declaration, "yet forty days, and Nineveh shall be destroyed," what would become of their theological quarrels? And what would be the influence of their labors?

For the Christian Messenger.

Monmouth, Warren county, Ill. Sept. 29, 1835.

PRACTICAL REFORMATION, No. 7.

One of the loudest professions of those, who are engaged in restoring original christianity, is, that we take the word of God as the only rule of faith and practice. This sentiment constitutes one of the most prominent features of the reformation now contended for. As to the correctness of the sentiment, it would seem, that no reasonable person could entertain a single doubt; but as yet it has only been partially carried into effect. It is true that so far as faith is concerned, much has been effected, in submitting to the teaching of the holy scriptures—in renouncing, to a considerable extent, the superstitions and tra-

ditions of men—and in giving all creeds, and sentiments of human origin to the winds. But in regard to practice, much has yet to be done before our profession will be listened to by an intelligent community, or heeded by sectarian christendom. It will, therefore, be the object of this number to specify some instances, in which there is a manifest failure in practice.

I now design speaking to churches, or congregations as such, more particularly than to christians in their individual character. Among many congregational duties, one is, that the congregation exercise that sort of discipline over its members, which is correspondent to the purity of of the gospel. For surely the great Lawgiver would not give laws, unless, in case of delinquency, he intended them to be executed. If this be admitted, it necessarily follows, that no church can be in its duty, or guiltless in the sight of heaven that retains a member, or members, who persist in any thing, which God has forbidden, or refuse to do any thing he has required. Now by comparing this view of the subject with the present state of things, we shall be enabled to see where reformation is wanting.

In reference to several classes of offences, the churches generally exercise a tolerably wholsome discipline;—such offences, for instance, as drunkeness, lying, theft, murder, etc. But other things equally forbidden by our heavenly Father, are permitted to continue without the notice or action of the churches. Of these I will now proceed to make a few specifications.

1st. We are as much forbidden to lay up treasure on earth, or in other words, to amass wealth, and hold it in possession, where it can be of no avail to ourselves, nor any one else, as we are to lie, to steal, to murder. And yet the churches unceremoniously condemn these last mentioned offences, but never seem to think of their obligation to put from among them the worldly minded and the covetous. I never knew any church to deal with a member on account of the sin of covetousness. Surely the meaning of the word is not known, or none commit the sin, or the churches fail to exercise a gospel discipline.

2d. We are commanded to "look not on our own things, but also on the things of others"—to feel an equal interest in the welfare of others as ourselves. James says: "If you fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, you do well. But if you have respect to persons, you commit sin, and are convin ced of the law as transgressors." If we respect ourselves more than our neighbors, we commit sin, &c. Again, the

great and good principle, intended to regulate all our conduct is, "as ye would that men should do to you, do ye even so to them." Now it cannot be denied that popular sentiment tolerates, and a wicked world sanctions, a continued violation of these holy principles; but what do christian churches do? Do they follow on in train, and give their sanction too? Or do they separate from them those who cannot be influenced to act according to these principles? Ah! The sad state of things, at present, responds in the negative.

3d. It is clearly enjoined on those professing godliness, that they shall not adorn themselves in "gold or pearls or costly array." Do the churches hold in fellowship those who habitually act contrary to this injunction? Here I must say, without wishing or intending to make the worst of the matter, that very frequently, when assembling with congregations professing to be disciples of Jesus Christ, they more resemble a bank of European goods, than a collection of heaven aspiring christians.

Additional specifications would transcend my limits; but those already made are evidently violations of the clearest expression of God's holy will. And now let it be remembered, that drunkeness, lying, theft, murder, &c. are only violations of the will of God. How are we to tell in what instance, in which we violate his will, we shall most displease him? It may be that he is as much displeased with us when we violate his will in one instance as in an another: and why churches condemn some violations of the will of heaven, and, by their conduct, sanction others, is strange indeed, while professing to take God's own expression of his will for the rule of their faith and conduct. Will such a reformation, as the New Testament would approbate ever be accomplished? Shall we ever so far return to the Lord as to feel the soul-rejoicing and life-giving influence of that spirit, that once disposed myriads to turn from the fascinating charms of this gilded world, and follow the Savior whithersoever he led the way?

Brother Stone, having now recapitulated several things stated in former numbers, I will ask a few questions, which I will submit to the consideration of yourself, and the brethren in general.—Ought a church to continue in fellowship those who will "lay up treasure on earth," after all reasonable efforts have been made to reform them? Ought a church to continue in fellowship those, who, influenced by any selfish consideration whatever, will not in all things, "do to others as they would wish others to do to them," after all necessary pains have been taken to re-

claim them? Ought a church to continue in fellowship those, who wear "costly array," after all hope of reclaiming them is gone? If I am in error with respect to the import of these questions, I wish to know it, that my mind and conscience may be at rest. If not, I shall insist on the reformation of the churches—on seeing the laws of the King executed in his kingdom. I hope you and the brethren will answer these questions. Till then I remain silent.

A. REYNOLDS.

REMARK.

THE sentiments, contained in this communication, are important and justly claim the attention of all christians. How trifling are the disputes, which are now agitating the christian when compared with this! O Let us reform, and be converted to the good and right ways of the Lord.

EDITOR.

B. W. STONE, *Editor*
of the Christian Messenger:

BELOVED BROTHER: We send you the following report for publication, and humbly desire that the few points hinted at, may elicit more investigation, than has heretofore been elicited, among the professed followers of the Lord Jesus Christ. A cursory perusal of its contents will not suffice. Let all those who love the Lord, into whose hands this may fall, investigate closely the points in our practice, and unite, to bring about the much wished for—restoration of practical primitive christianity.

REPORT:

SEVERAL months have passed away since we were last permitted to meet, and interchange our views and reflections upon the pleasing and interesting subject of christianity. Many events have transpired during the interval, which have caused us both joy and sorrow—many have left the shores of sickness, pain, and death, and are now, we trust, in the mansions of bliss enjoying the fruits of righteousness. We are still their survivors;—still are left below, no doubt, for wise and good purposes. To improve our time—to enjoy the priviliges granted to us by our heavenly Father—and to advance the glorious kingdom of our ever blessed Redeemer, has caused us to leave our distant

homes, and assemble here on this occasion. As a part, therefore, of your assembly, chosen, to lay before you the result of our observations, and researches, in regard to the congregations of the saints, we humbly submit the following: and we invoke the blessing of the Lord upon our effort, so far as consistent with his word.

We have been permitted to visit many churches—have remarked their organization—their order—their progress in the divine life—the influence they exert upon society, &c. In many respects we have found them similarly situated—not properly organized; too mild in discipline—content with past attainments—and conformed to the manners and practices of the *world*. The result of which, is, that to a great extent, their light is obscured; and society feels but little restraint from vice and immorality. The question now presents itself, What is necessary to organize a congregation of christians? In the consideration of this subject we shall turn your attention to what the apostle Paul said to Titus on one occasion: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee." We discover from this, that the churches in Crete, were not fully organized, and that to complete this Titus was to ordain Elders (Bishops or Overseers) in every city. We conclude then that Bishops are necessary to the proper organization of a church, to take the oversight of the different congregations, to minister to the spiritual concerns of the saints, without which we shall remain either on the same ground we now occupy, or be found retrograding.

It is not within our province, nor is it necessary on this occasion, to enter into an investigation of the false notions that are entertained by many in regard to a church selecting only one individual to preside over them, nor is it our design, in the prosecution of this subject, to propose any standard other than that given by the Apostle, up to which an individual must come, before he can be chosen as a Bishop. But we shall make this broad and strong declaration, and call for proof to the contrary, if it can be shown. That it is not contemplated in the word of God, that all the churches stood upon an equality in point of piety or knowledge. The most superficial reader may easily discover, that some of the churches stood high in estimation of the Apostle, for their advancement in knowledge, and for the good order, and strict observance of the laws of God. Some had grown strong—needed not to be fed with milk; others needed milk, even the unadulterated

word of God. Peace and harmony prevailed in some congregations, while division, strife, and enmity existed among others. But of all this, says one I am already convinced, but cannot see what bearing it has on the proposition.

We shall just answer; that seeing such a diversity obtained in the churches at that early period, it would require, yea, even did require an Apostle himself to act as Bishop—to take the oversight of the congregations. As they have left the shores of time—have left to us the qualifications for those officers,—and as there is now a great diversity of character in the churches in this our day, we conclude, from the first premise that the things wanting are Bishops. That as some churches are farther advanced in knowledge than others, they will require a Bishop who will be able to teach *them;* whereas an individual, qualified to instruct many other congregations, by no means would fill the office of Bishop in that church. So that we must take the qualifications as laid down by the Apostle in Timothy, and Titus, as general rules, by which according to our wants we are to be governed.

This view of the subject, surely is correct, and meets the objection which we daily hear urged by the churches, "that among us we have none that fills the character laid down by the Apostle." Another branch of this subject, to which we would call your attention, is, that a most mischievous and injurious doctrine is taught, and by many believed, that one Bishop is sufficient for some two or three churches. That to have a small diocess and go round once a month—scrap the word of God—deliver a harangue and return home, is discharging the arduous and responsible duties of a Bishop. Avaunt with such a doctrine. It is not found in the word of God, and savors of the old mother of abominations. That one Bishop, according to the New Testament, is sufficient to each church, appears to be a relict of Popery. Let us not stop in the smoke and mists of Babylon, but turn our gaze upon the Sun of Righteousness, which has arisen with healing in his wings, from whom alone we should receive instruction. From his word we read that after they had confirmed the souls of the disciples in Lystra, Iconium, and Antioch—had exhorted them to continue in the faith—and that through much tribulation they should enter the kingdom of Glory, "they ordained them Elders (Bishops) in every church "Acts xiv. 23.—Again, in the same narrative we read Acts xx. 17: "And from Miletus he (Paul) sent to Ephesus and called the *Elders of the Church,*" and said unto them, (verse 28) "Take

heed therefore unto yourselves and to all the *flock* (not flocks) over the which the Holy Spirit hath made you OVERSEERS." One more passage we shall quote, conceiving we have abundantly sustained the position, Phil. i. 1. "Paul and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Phillipi, with the BISHOPS and Deacons."

An affirmative is considered true by all good Logicians until the contrary appears; and having such proof as the above, we fearlessly say, that a plurality of Bishops in each individual church is necessary to proper, legitimate and scriptural order. Says one, if this be true it is new to me, and we are far from Gospel order—so we think and therefore urge it upon the consideration of all christians.

It is asked how are we to obtain these officers? We answer, doubtless by the choice of the church. They know who among them is apt to teach,—who is capable of ruling well, &c. But on this part of the subject we pause, and say, that individually we stand pledged to attend to any Brother who is not convinced of the truth of our positions. and through the Messenger access can be gained.

The duties of Bishops may be classed under teaching and ruling. In order to discharge those duties an acquaintance with the members is absolutely necessary; for without this, how can a Bishop tell whether to administer milk or strong meat? Teaching is an important duty assigned them, which requires an intimate acquaintance with the Oracles of divine truth, "to feed the *flock* over which the Holy Spirit has made them *overseers*." The duty of Bishops is not to make Laws, but to govern by those already enacted. The Bishops should be examples to the flock, &c. With such officers, meeting together every First day of the week—breaking the Loaf in commemoration of the death of Jesus, we would see the churches shining all glorious, and illuminating this dreary world.

We next shall speak of the duties of christians individually, and will by no means confine ourselves to method. We desire the restoration of that religion which Jesus taught, and that was confirmed by the Apostles, and will call the attention of every Brother and Sister to the importance of living in accordance with the divine laws of our holy religion, and had we no higher motive to present, than the enjoyment of the present life, upon this ground would we claim a hearing. But let it be remembered that reasons of the strongest character, and motives as high as heaven itself, are in our possession, and induce a call, on the professed followers of the meek and lowly Redeemer.

We have said that the churches were too much conformed to the world. Remember that you form the churches in an associated capacity. That if conformed individually to the manners and customs of this world, the same will be manifest in the church. That there is in a great degree a conformity to this world is too apparent. Instead of walking in the footsteps of Jesus, we too often tread in the paths of sin and folly. We need a thorough reformation—a reformation, that will subdue every principle of pride, and cause us to be willing to become as humble as the Savior of men. In this rich and fertile country, where riches stand in our way, and tempt us to consult ease, and worldly enjoyment, let us fear, that we shall be overcome with unholy desires, and worldly propensities, and lose our souls. "We cannot serve God and mammon." Let us guard against these temptations, and living by faith in the Son of God, may be enabled to rejoice continually in his presence.

The strife manifested by many of our brethren to attain the sentiment of distinction in worldly honors—to fill the assembly of man (not of the saints) is undermining, and sapping the foundation of those laws given for our obedience, and those too, by which we shall stand justified or condemned. Cease, cease, dear Brethren to be numbered among the Political aspirants—partake not of the evil of their midnight corruption. And although the Political horizon may present portentous clouds, that seem to burst upon us, yet remember, that in the christian's barque alone there is safety. While we take sides in the Political contests of this evil day, and suffer ourselves to use the common means, by which to advance the interests of any party, we virtually renounce the laws of our King. The warmth of Politicians—individuals taking different sides, lead to division, and thereby nullify their profession. We cannot counteract the influence of corruption by partaking of its stream. We cannot extinguish strife by warmly engaging in the contest. Shew us a christian engaged in Politics—we will show you a man, who has but little of the Spirit and temper of Jesus—one who, when he reclines on his midnight couch, and turns his thoughts to futurity, is wretched in the thought of bidding adieu to time. Then, Christians, cease to follow after this world—abide in your calling—enlist all you can, to serve Jesus, that it may go well with you in a coming day.

While we would call the attention of our Brethren to these things, we would say a word to those, who proclaim the word. We would remind them of pride,—of the responsible stations they occupy, and insist on it, that their

conduct comport with their preaching—a preacher of Righteousness, dressed in the gay attire of a coxcomb,---with his costly Jewels—and, perhaps, a watch chain of sufficient value to pay the tuition of some poor child, surely, is out of all christian character—contrary to the word of life, and to those who disseminate their periodicals, who wield the great Lever, the press, we would say, spot not your pages with the biography of Politicians, nor for electioneering purposes—publish no eulogies on the character of those, who are aspiring to the office in the republic? No: But let Jesus be your theme—sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having no evil to say of you."

Finally, dear Brethren, we would urge you to consider the matters hinted at in this report. Let individual, as well as collected exertion be made by all who love the Lord, to set in order the things that are wanting. Let us choose Bishops, Deacons, and deaconesses. Let them rule and minister according to the law of God. Let the churches submit to their rulers, as those who watch over them for good. Let us all be punctual in meeting every first day of the week for Praise, Exhortation, Prayer, Breaking the Loaf, &c. Let us be willing to contribute liberally for the support of the Poor, and the spread of the Gospel.--- Let us be willing to sacrifice worldly ease, and enjoyment, for the general good. Let us love with pure hearts fervently, and cease to pursue any course, tending to strife or disunion. Thus walking in the light of heaven, we shall rejoice evermore in the prospect of future Glory and renown, and when the trump of God shall call us from our slumbering tombs, we shall rise in the image of our Redeemer, and enter into the eternal rest prepared for the faithful.

JN. T. JONES,
JNO. RIGDON,
M. ELDER,
D. P. HENDERSON,
Committee.

The meeting adjourned, until the Saturday before the last Lord's day in May next, to meet in Springfield.

A letter has just been received by a gentleman in this neighborhood, from a convention in the Western district of Tennessee, which gives an alarming account of a deep laid plot, by those Western insurrectionists. The writer states

that a steamboat came up the Mississippi river very recently, and inquired of some inhabitants of Tipton Ct.—if they might be permitted to bury some fifty persons who had died on board with cholera. Leave being granted, they proceeded and buried them. The inhabitants seemed somewhat surprised at the singular appearance of the coffins; and after the boat had left, it became a matter of much talk and speculation. Finally they detemined to dis-inter, and examine them. Accordingly, an examination took place, when lo! instead of finding the bodies of dead men in the coffins, or boxes, they were filled with arms and amunition. No doubt they were intended to be used in some contemplated insurrection, or other bad cause. Our correspondent says the people in that section, are in the utmost alarm and confusion; and they have determined to search every grave yard on the Mississippi!

Greensborough Patriot

RELIGION IN SPAIN.

The declining state of the Roman Catholic Church in European countries has attracted much of our attention, and we have frequently alluded to it. We had supposed however, that in Spain it was still for the most part oppressive and stern, and that to whatever extent liberal views were indulged by individuals, the power of the priesthood and the blind submission of the mass of the land were still every where to be perceived, where as yet, to outward appearance at least, not radically impaired. The conflict of parties, in that ill-governed country, cannot indeed have failed to touch rudely the Church, and the existing government, contested as it is, does not fear to enter the sanctuary of Romanism, and to correct some of its enomities. Portugal in like manner is redeemed from blind devotion to Romanism, and has laid a heavy hand upon its superstitions and abuses. But in these countries, as well as in France, while ignorance has ceased in a great degree to be the mother of devotion, and reverence for outward forms has declined, no substitute is at hand for the fast hold which these forms once possessed, and the contempt of them, with the consequent loss of reverence for the priesthood, has taken away even the vague and indistinct veneration which was felt for a power above, a divine power, of which the priests were once regarded as the consecrated instruments and infallible interpreters. Infidelity there (as we

find it to be the case even in Protestant countries, where every thing is stangely overacted with religion, where absurdities either of practice or doctrine have been strained beyond all the bonnds of reason and common sense) has supplanted faith, because religion has been identified with the abuses of religion, identified in name and in imagination, while the things are wholly distinct.

But we pass now to some particular facts' which have just come to our knowledge, by means of extracts from the manuscripts of Mr. Rule, a learned Wesleyan Missionary from England, stationed at Gibraltar. During his travels in Spain he recorded the results of his inquiries and his conversations with Spaniards, upon the spot, we learn from him much of which we were before ignorant. These extracts, which are too long for our columns, are contained in the New York Observer and were communicated by a correspondent from Gibraltar. We proceed to give the substance of them, so far as they relate directly to the state of religion in Spain. These extracts are dated from the 11th of January to the 5th of February last.

BIBLES.

The Bible is a prohibited book, in Spain, except when printed with notes approved by the Church; and ecclesiastics are stationed at the Custom House to prevent the ingress of books prohibited by law. But Mr. Rule found the principle bookseller of Cadiz and another at Madrid willing and desirous of taking from him Bibles in the Spanish language for sale. While he was at the latter place he made the acquaintance of one of the Bishops, a translator of the Scriptures into Spanish, who had been requested to transmit to Rome information concerning the versions of the Bible published in Spanish by the Bible Societies.—The Bishop replied that having, as he believed, seen all these versions, and examined the principle passages cited in controversy between the Catholics and Protestants, "he had not detected the slightest corruption in any one instance." He said that he had received kind aid from Englishmen, in his version; that he regarded the Protestants as Christians, and knew many of them to be actuated by the most pious and generous sentiments. "He has told the Pope that, if the Catholics calumniate the Protestants by laying against them charges which cannot be substantiated, they will inevitably lose their cause."

The Bishop's own version of the Bible (an edition of 3000, in five volumes) is to be sold at cost without charge

for his own labor, and to be circulated "among the heads of families, priests who ought to read the Bible, and friars who are generally too ignorant of it." One hundred copies he had determined to purchase himself, of the printer, and distribute gratuitously, among the clergy of his diocess. This version has undergone "examination by the congregation of the INDEX in Rome," by which body it was enjoined upon him to "place under their respective passages several notes which he had published in a Dictionary apart; and that he should show his readers that the reading of the Bible is not necessary to salvation."

SPANISH AND ENGLISH CHURCHES.

We here copy a passage from Mr. Rnle's Journal, which will probably astonish many of our readers as much as it did us.

At another visit his (the Bishop's) favorite topic was the union of the Spanish and English churches. He believes that the higher clergy of Spain would most readily cast off all subjection of the Pope, leaving him only the first place in the Episcopacy, which he conceives ought to be allowed to him, and thinks that it could not be attended with any prejndice to the Bishops and other clergy. He plainly acknowledges that Luther and the Reformers were right in their opposition to the abuses of the church of Rome, but thinks they did wrong in rending the seamless garment of Christ. He says, they did well in despising the Pope's bulls and decretals, and that he would have done the same. He mantains that the most enlightened part of the clergy of Spain would now most readily abandon the mummeries which have been introduced into the worship in the course of ages, and return to primitive simplicity, as the Protestants have done, although he conceives that the Protestants have gone into the opposite extreme. In speaking of difference of doctrine, he said, that as to transsubstantiation the Protestants agree that Christ is present at the sacrament, but then as to the mode, each one to his own mind, and added that St. Paul in so saying, had preached toleration to all parties. He defended the doctrine of Purgatory. "But still," he said, "it was an article of faith, that none could enter into heaven without being purified from sin, but as to the mode of purification, each might entertain his own views." With great earnestness, laying his hands upon my shoulders and shaking me as if into con-

viction, he exclaimed, "We must lay aside our passion, and manifest Christian charity. The enemy of the church is not now Luther or Calvin, but Antichrist; and in order to combat him effectually, we must leave the outposts and fall back into the fortress itself, which is divine revelation, and then be united and contend for that, or fifty years hence there will be no religion in the world. The majority of the Catholics would say that you cannot be saved, but I say that you can, for you and other Protestants hold to the essentials of Christianity, and are Christians as well as we." He advised me, being young, to think well on this subject, and draw a sketch of a project for the union of Christians against infidels. I observed to him that infidelity had been spreading its ravages not only among the laity, but also among the clergy. "Among a few of the clergy," he replied. "They are more generally fanatics than infidels. Infidelity would rob us of our living, but superstition & fanitscism provide us with maintenance. Therefore it would not suit us to be infidels." "But" I rejoined "the truth seems to be that too many of the priests are indifferent at heart." "Alas, that is the case," he replied; and such was the style of much of our conversation. He says that the Bible must have some notes, however few, to give it currency in Spain. That those notes might be critical, and not doctrinal, and on the passages cited in controversy between us, an entire silence might be observed.

Mr. Rule held a conversation with a learned Augustinian Monk, on the same subject, in which the latter in answer to the difficulties suggesteed against the union of Catholics and Protestants said; "We would agree to abide by the Scriptures of the Old and New Testament in the first place, and then be further guided by the fathers of the Church for the first six centuries, and reject the superstitions which were afterwards introduced; although indeed abuses began with Constantine." Snch were the propositions of an Augustine monk, "within the walls of his convent, in the Capital of Spain, and that without reserve, and in the presence of a third person." He represented the Spanish clergy, in general, to be desirous of throwing off the Roman yoke. In fine, the Spanish church seems to be on the eve of a revolution; and the toleration of Protestantism is regarded by some as essential to the prosperity of Spain, and a step that cannot be much longer avoided.

INQUISITION AND MONASTERIES.

The learned Augustinian monk already mentioned, said to Mr. Rule that the Inquisition had ruined Spain; that the nation had been enslaved by Rome, and that a people of inferior genius would have been sunk into utter barbarism under such disadvantages as those with which Spain had been visited.

Monks and monastic institutions appear to be falling into utter contempt among some of the more enlightened Spaniards. Mr. Rule holding a conversation with one of them respecting the vast possessions of the monastic bodies, the Spaniard was led to notice the Friars, which he did with great contempt, and added, "that, of late, no persons of respectable families have taken the habit, and he predicted the rapid abolition of monasticism."

[CONCLUDED IN NEXT NUMBER.]

Extract from the Minutes of the second annual Michigan Christian Conference, holden at Springarbor, on the 3d and 5th days of October, 1835.

THE Conference was organized on the 3d at 4 o'clock, P. M. Chose Elder BENJAMIN TAYLOR, *Moderator*; and WILLIAM SMITH, *Clerk*.

Received Elder James Knight into Conference-membership.

Invited Elder Jesse E. Church, a member of Erie Conference, to sit in Conference with us.

Brother Jno S. Moor, a member of the church at Ypsilanti, being commended by said church to this Conference, as a candidate to receive ordination, was examined, and the Conference unanimously agreed, that he be ordained to the work of the gospel ministry to-morrow.

Agreeably to recommendation from the church at Salem, the Conference agreed that brother Francis H. Adams, a member of said church, be ordained to the work of an evangelist to-morrow.

In accordance with the foregoing, brothers Jno. S. Moor and Francis H. Adams, were set apart to the work of evangelists by the laying on of the hands of the Elder named in the subsequent list.

Appointed James Knight, John Walworth, and William

Smith a committee to investigate the propriety of establishing an itinerant ministry in this Territory; and recommend the best measures to bring it into effect: and report to this Conference.

Adjourned to Monday at 9 o'clock, A. M.

Met according to adjournment—and heard the address to this conference from John Walworth, in accordance with the vote of last annual Conference.

Examined the standing of preachers belonging to this Conference and found the following of good report, viz:

Elders Benjamin Taylor, of Prairie Ronde, Kalimazo county; John Walworth, York, Washtenaw co.; John Cannon, Royal Oak, Oakland co; Joseph H. Smith, Jacksonburg, Jackson co.; Philip C. Manchester, ——, Hilsdale co.; James Knight, Springarbor, Jackson co.; John S. Moor, Ypsilanti, Washtenaw co.; Francis H. Adams, Itinerant. Unordained Amos Freeman, Itinerant.

Received brother Hiram S. Case as a member of this Conference.

Received the church of Macomb and Ray into fellowship with Conference.

Heard and accepted the report of the committee on an itinerant ministry, viz:

"We the committee to whom has been referred for consideration the subject of an itinerant ministry on this peninsula, are unanimously agreed, that, by all means an itinerant ministry ought to be established. And that this Conference take measures to raise a fund to carry into effect. And furthermore, in our humble judgment, we recommend that this fund be gathered by an equality in the several churches, and congregations, according to their several abilities; that one be not eased, and another burdened, according to the direction given by the apostle Paul in the 8th chapter of 2. Cor. And furthermore finding it a practice in the days of the Apostles (see verse 18, 19) to choose brethren to travel and spread the gospel, and have their temporal wants supplied by an equality, we recommend that one or more brethren be chosen by this conference, whose praise is in the gospel throughout all the churches, to travel in this peninsula, and receive a supply for their wants, from a fund gathered by the above rule."

The conference then agreed that $120 be gathered among the several churches and congregations for such purpose.

Resolved, That a committee be chosen to make a dividend of such amount among the churches and congregations, in such a manner that each may supply its proportion,

according to their several abilities, as near as practicable; and report to this session of conference.

Chose Joseph H. Smith and John Cannon to travel as itinerant preachers in this peninsula six months between this and next annual conference.

Agreed that the annual meeting of this conference be on the second Friday in June, instead of October; and that the next annual conference be holden at Jacksonburg next June.

Heard and accepted the report of the apportioning committee.

Resolved, That the minutes of this conference be prepared by the clerk, and forwarded for publication in the C. Palladium and C. Messenger. Adjourned, &c.

BENJAMIN TAYLOL, Moderator.

WILLIAM SMITH, Clerk.

BROTHER STONE: The Preachers and Brethren while together, conversed on the importance of union, and united efforts between the Christians of the east and west; and seriously lament that any appearance of schism should exist. The piece you wrote and published in vol. ix. no. 5 of the Messenger, pertaining to this subject, and requested its publication in the Palladium, was read and unanimously approved; while an expression of sorrow was manifested that it did not find a place in the Palladium. And located as we are in a middle situation between the east and west, we feel a disposition to mediate between the two, and endeavor to promote that christian fellowship, union, and harmony, which are so essential to the health, peace, strength, and rising glory of the one Body in Christ. And to this end the conference agreed to have the foregoing minutes of conference forwarded for publication in the Christian Messenger. Should you therefore think it will aid the cause of the Redeemer, you will insert it. And pray ye the Lord of the harvest that he would send faithful laborers into the harvest, for the fields here are large and laborers are few.

WILLIAM SMITH.

MOUNT PLEASANT, Clermont Co. Ohio,
June 28th, 1835.

DEAR BROTHER STONE:—

Remembering your willingness to hear from your friends, as expressed through the Messenger, I take the

liberty, although I have enjoyed but a short acquaintance, to address you.

I have noticed your remarks concerning "religious Journals," page 127, vol. ix. C. M. and acknowledge, that it is a matter of serious enquiry, whether they do more good than harm; and it does not require a great depth of research to discover, that they foster different views of scripture, and that even among us, who denounce every thing like the doctrines and commandments of men, when dressed up in creeds, disciplines, or confessions of faith, yet when they come to us in the more imposing form of a Monthly periodical, they are readily received.

Let but a new idea be started, and if it is in itself true, we find too many that will eagerly pursue it beyond its legitimate bounds, and arrogate to themselves more Grace and learning, than their more humble neighbors, that wish to confine themselves more closely to that which is revealed?

But this is not all, they too often become the vehicle, through which strife, and debate is encouraged to a degree that is incompatible with that Holy religion we profess, especially when we consider the spirit that is manifested in many instances by the disputants.

Yet a Journal, conducted in the mild spirit of the Gospel, and with a view to elicit truth; and when every unhallowed motive is excluded, and all vain speculation suppressed, may be of use even to correct the ill effects of others, which under the specious name of christianity, scatter "fire brands, arrows, and death," and if they be free from "Gossip personality," they are nevertheless enlisted in the cause of sectarianism and error.

All admit that it is right and agreeable to the design of our great Head, when we talk against partyism in Religion, and when we express our willingness to fellowship with all christians; but if we practice upon the principles thus professed, we shall be very apt to draw upon us the censure of those, that are not prepared to see the will of God "done on earth as it is in heaven."

The spirit of party is the same whether in religion or politics; it requires its votaries to go the whole length of party under pain of disgrace, or neglect; and too often engenders a zeal, which is neither according to godliness nor knowledge, the practice of which is made the only true test of orthodoxy; and should any dare to act upon the principles, inculcated in that Holy religion we profess, "That we should believe on the name of his Son Jesus Christ, and love one another as he gave commandment"—"him that is

weak in the faith receive ye but not to doubtful disputations," together with many other precepts of like import, he is very apt to become the object of jealously and distrust; but while the man of God may deeply deplore these things inasmuch as they present us with a degenerate state of christianity, he will not feel disposed to turn aside to gain the applause of poor erring mortals, but to look "unto Jesus the author and finisher of our faith," &c. Can we but secure the approbation of God, and of our own consciences, it will do us good, when the ephemeral plaudits of mortals will be forgotten, and we listen with eager ear to hear the blissful sound, "Well done good and faithful servant, enter thou into the joys of thy Lord."

Such thoughts may serve for the encouragement of those, who by pursuing a godly course may be deprived in a measure of the consolation, which is to be found in the affectionate regard of our brethren in the Lord. May the Lord give us more of his meek forbearing spirit, and help us to bear each others burthen, and so fulfill the law of Christ!

May the God of heaven comfort you in the decline of life, make you instrumental in spreading religion in your adopted state, and elswhere; and when your toils and labors are over in this world, receive you to a rich reward in heaven, Amen. Yours in love,

OTHO PEARRE.

RELIGIOUS INTELLIGENCE.

On the 4th Lord's day of October 3 were immersed in Georgetown, Ky. At Antioch in Garrand co. Ky 20 were immersed at a four days meeting, and two Baptists united. At Dayton O. in 2nd week of Oct. 20 were immersed. At or near Winchester, Tenn. Oct. 2, at a 4 days meeting 13 were immersed, and two others professed, who will shortly be also immersed. At Lawrenceburgh, Ky. at a recent meeting 11 were added.

For the Christian Messenger.

HILLSBORO', Nov. 9th, 1835.

ELDER B. W. STONE:—To day I received intelligence of the death of Isaiah Boone, one of the most zealous pleaders of the present reformation. He died triumphing in the principles, which he so zealously maintained, at his resi-

dence in Christian county, Ky. on the 23d of August last. He had previously been a highly respectable member of the Baptist church, and for the truth's sake suffered persecution in coming out in defence of the Bible. The last scene of his life was truly effecting, says my informant.—He called his family to his bed side and said "I give you to God, who gave you to me; and to my faithful brethren in the Lord," who were then present: he then took one of his brethren in his arms, who was a deacon in his church, and exhorted him to be faithful to the flock over which he presided, and to all present he gave a charge to prepare to meet God. All present were constrained to say, they never witnessed such a scene before.

Respectfully yours,

R. O. WARRINER.

We have also to record the recent death of two more of our pious and successful preachers, John Jones, of Casey county, Ky. and James Anderson, of Sparta, Tenn. The particulars of their death I have not heard. With both the Editor has been familiarly acquainted for many years.—Thanks be to God! Time is fast rolling together the faithful pilgrims on earth into their eternal rest. This thought dries our tears of grief.

EDITOR.

Queries proposed for investigation by Elder Thos. Wood, of Arkansas.

Our brother seems to be laboring under difficulties of a very serious nature, and wishes "some able pen to solve those difficulties, and settle the wavering faith of christians to seek after all that is promised in our *rule of faith and practice.*"

Query 1st. The divine command, or commission to the apostles, was, to go into *all the world*—to teach and baptize *all nations*—to preach the gospel *to every creature*—teaching them to observe all things whatsoever I have commanded you. Jesus promised to be with them *always* to the *end of the werld*—and then added, "These signs shall follow them that believe; they shall cast out Devils, speak with new tongues, &c. Now, is it binding on us to observe every command given by Jesus to his disciples, while with them, which is not obviously of a local nature, or by himself af-

terwards disannulled—such as the command to them to go to a certain place, and prepare for the passover—to preach to Jews only, &c.?

Query 2nd. Are we authorized to rely upon the promises made to them; as John x. 7. 16, and 14, 15. Js. i. 5, 6, 7, and v. 14, 15. Mark xvi. 17, 18.

Query 3rd. Are such promises for us or are they confined solely to the primitive christians.

Query 4th. If what Jesus promised his disciples, while with them, were for them exclusively, where is any thing in the four Evangalists for us? And if what the apostles wrote to particular churches, were for them only, what have we in the Epistles?

Query 5th. If part be for them, and part for us, how shall we know assuredly what part belongs to each?

REMARK.

As I have previously written and published my views on these subjects, I shall leave to others to answer the queries for the satisfaction of brother Wood.

EDITOR.

RELIGIOUS INTELLIGENCE.

A FEW weeks ago I returned from Ky. In some parts of that country there are good appearances. In Henry co. near Palmyra, a large accession has recently been made to the C. Church, near 100. In Versailles, while I was in that country, a protracted meeting closed, the fruits of which were 135 converts added to the church. In Lexington was another meeting shortly after, when between 30 and 40 were added. In Cincinnati, soon after, at another meeting were added 25. In New Albany about 30 were lately added. Near Baxton's ferry, Tenn. brother Sweat baptized 7 at one meeting.

Several other communications, giving good accounts, are mislaid.

Before I went to Ky. I promised in the 10th No. to have printed an article for R. B. McCorkle. That article cannot be found. I have searched for it in vain. I am confident I left it with a Journeyman printer, who during my absence, has removed, and it is lost.

EDITOR.

AN EXPLANATION.

EARLY in this present year, a pamphlet was handed me on the subject of slavery. I was pleased with some of the sentiments, and with advice began to republish it in my Journal. I had not proceeded far, till I heard of the evil effects of the ultra abolitionists in the north. I determined to desist from publishing more of the piece, fully persuaded that it would do no good in the present ferment, and might do harm. For publishing these few nos. many of my old patrons and friends in the east and south are offended, and have ordered a discontinuance of the Messenger. I have in principle and practice been a conscientious opposer of slavery for near 40 years; but how to remedy the evil I knew not. I am persuaded it will be done, but I am ignorant of the means by which it shall be accomplished. Let christians beware of being swept from their foundation, the Bible, by temporizing principles and practices. The day of righteous Judgement is at hand—prepare for it by cleansing yourselves from all filthiness of flesh and spirit, that at the coming of the Lord, we may be found without spot and blameless.

EDITOR.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY—*Paris*, H. Brent, vol. 9. *Columbia*, R. H. Caldwell for J C Caldwell 8, 9; Wm. Dudley 8; A Russel 8, 9; P Hodgen 9; H Cheek 8; D Suddarth 5; William Bridgewater 7, 8, 9; N Taylor 8, 9. *Stanford*, Stemmens for J Hansford 9; Tho. Hansford 6; D Owsley 3; A Perrin, Dr Welch 7, 8, 9; R Forbis 8, 9. *Mt. Washington*, P Hatchill for Jo. Gentry 8, 9; A Crandle 8; J Smizer 9; J Smith 8. and for self 9. *Georgetown*, B Finnell 9; M White 9; G Williams 9; L Lloyd 9; R Soward 9; L Lusk 9; Jef. Graves 9; Js. Patterson 7, 8; D Bradford 9 to J T Johnson. *Leesburgh*, Jo. Wasson 2 00 in full for 9; Dr. Thornton 9. *Versailles*, Mrs. Caldwell 9; Jas. Redd for 10. *Lexington*, J Steel for 9, 10; Harvey Lamme for 9, 10; M Gaugh 9; Lloyd Benton 9. *Turkeyfoot*, Js. Wash 8, 9. *Union*, Js. Hildreth for 10. *Louisville*, Brother Rickett 6, 7, 8, 9. *Shelbyville*, A Chinn 9, 10. *Centreville*, Sim. Shy 9; N Spears 9; George Angel 9; T Ware 8, 9. *Washinglon*, Mr. Hudnut 9; C Owens 9; Mrs. Hays 9; Mr. Wilson 7, 8, 9, to Agent. *Mayslick*, Asa Runion 9 00 in full

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PENNSLYVANIA—*Waterford*, Ben. Grant for ix.

CHRISTIAN MESSENGER.

BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"Prove all things: hold fast that which is good."—PAUL.

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RELIGION IN SPAIN.

[Concluded from page 256.]

INFIDELITY.

Infidelity or indifference to religion in the forms in which it has existed in Spain (and the people know not any other) is most lamentably prevalent in that country. Mr. Rule had an interview with an intelligent mercantile gentlemen of Seville (whom he had also seen at Gibralter) in which the latter acknowledged his thorough disgust with his own priests and forms of religion; but he was sadly ignorant of Christianity. He said that his relatives and connexions who were respectable tradesmen and pretty numerous, will be ready at any favorable time to declare themselves Protestants. The population was stated by this gentleman as amounting to 90,000, of whom 70,000 go neither to mass nor confession, and are chiefly abandoned to infidelity or indifference.

On his way from Cadiz to Seville, Mr. Rule met with five students at law who took passage on the way for the University at the latter place. He repelled freely their remarks unfavorable to Protestants, and instead of being offended they were gratified with the information given

them. Indeed Spaniards themselves, as we are informed, speak freely, even to licentiousness, concerning the religion of their country. While at Seville, Mr. Rule held conversations with many of the students, who were inquisitive about the different religious sects in England. There are about three thousand students in the different professions at the University, most of whom it is feared are infidels. The Agustinian monk whom we have already mentioned before, told Mr. Rule that infidelity was imported from France; and the people sunk in ignorance were carried away by a torrent of licentiousness and unbelief, and he said, that if some union between Spanish and English churches could not be effected "it appeared to him that Christianity, through Romish and Anti-christian policy, would soon be driven out of Europe.

REFORMATION.

GLORIOUS IDEA! Pleasure transporting is contained in this word *Reformation*. How greatly needed in the world—in the christian community—in individual professors of christianity! Of the nine hundred millions of the human family on earth, how few of them know God or his son Jesus Christ. But a small part profess the christian faith. Of this diminutive number of Christians by profession, the Roman and Greek churches include the far greater part.—The small minority is divided into sects and factions, which are laboring for each others destruction; each endeavoring to establish and increase its party at the expense of the others. Who seeing this state of the world, but must own the necessity, the absolute necessity of reformation? Poor pagans! In millions they are living without God, enshrouded in thick impenetrable clouds, trembling for fear of death, still clinging to a miserable existence on earth, uncertain of the future. Taught from infancy to adore Gods of their own making, they know no other. Reason is stifled, and forbidden to speak, lest its voice should shame the votaries of these dumb idols, and drive them from their service. O how fallen is man, the work of God, the master piece of creation, made after the image of God himself, but a little lower than the angels, crowned with glory and honor! Alas! how fallen! What shall be done? How shall they be saved? These questions have engaged the christian world for a long time. Much has been done, but to little effect. The plans in agitation will, it is feared, never ac-

complish the desired work. It is a fact undisputed that the world will never believe, till christians are one, even as the Father and Son are one. Till this be effected, our labor is in vain—the foundation of the work is wanting—the building must fall. The sects of Christians have begun wrong, and continue in that error. Let them first be united at home, before they go to convert the heathen abroad. Then, and not till then, will their labors be crowned with success—then it will be seen that the gospel is still the power of God to salvation to the Jew and the Greek that believes.

But how shall christians be united? The answer is obvious—that they believe on Jesus *through the word of the apostles;* not through the word or doctrine of the pope of Rome, nor of the councils of the Fathers—nor of Luther, nor of Calvin, nor Zuingle—nor of John Wesley—nor of A. Campbell, or of any man; but believe on Jesus as the apostles have taught, and learn of them that precious name, and do the truth as taught by them. Can Christians be one till this be effected? Can they unite on any other foundation?—on any other Creed? Fact answers in peals of thunder, no, no.

Reformation must begin with faith in Jesus, and this faith founded on the word of the apostles, the witnesses of Jesus—but as I have said in the language of scripture: Faith without works is dead—faith in the scriptures without the Spirit of that book in the heart, and manifested in holiness of life, is not that faith which unites, according to the prayer of Jesus. This we see exemplified in some of the churches in Ohio. They all profess to take the word of God for the alone foundation of their faith and practice; but are now divided, and the tocsin of a new religious war is heard afar. It is a pity that the bruit of such a war had not been confined to that state and not sent abroad in pamphlets to the shame of christians, and the laugh of infidels. The provoking language of bullies is used in those writings instead of that of conciliation. What better evidence do we need that such have not the spirit of the Bible? Such materials can never be united on the Bible. It scowls indignantly at such conduct. Can these men with an unblushing face preach union? Can they recommend the Bible to the sectarian world? Must they not be silent on the grand principles of reformation? Where has your forbearance fled.

In passing, I will propose to the brethren, that we follow the example of the primitive christians in this unhappy case. On an important matter originating in Antioch, the christians were likely to be divided. It was agreed that

the apostles and brethren should meet in council or conference at Jerusalem respecting this matter. They did, and the matter was settled. Ought not the same course be pursued at this crisis? Ought not the Elders and brethren meet shortly in Ohio, and labor to effect peace? Let brethren from the different states be invited to attend the council. If they meet in the spirit, and abide in the spirit, there can be no doubt that great good will be the result. If the Editors of Journals among us approve the plan, they are requested to speak out. If they disapprove, let them give us reasons why it would be improper.

I read an official report a few years ago of a missionary sent from the Missionary society in the east to a northern tribe of Indians. The Indians quickly learned his business, and met in council. They were grave and fervent in their speeches in council. A chief was appointed to deliver to the missionary the result of the council. It was this —That as the missionary had a book containing the words of the Great Spirit—which book he professed to teach them —that as the white people who had this book, could not agree among themselves as to the meaning of it—and were divided into different angry parties, each party says the book means so, and another contradicts, and says it means so—now, says the chief; we have concluded that you go home, and tell the people when they agree and unite among themselves, then we will receive you, and not before. The missionary returned home, fully convinced that union of christians must precede successful missionary operations. This report speaks volumes.

EDITOR.

What shall be done to save the world?

This is a subject of deep reflection to the christian world, and has caused the philanthropists, and theologians to devise schemes to effect this great, and desirable object.

The foundation of the world's salvation is laid in Jesus—in the everlasting gospel. Nothing more can be done by the Savior than what he has already done with reference to this important matter. He has given us the gospel, confirmed by signs, wonders and miracles, with the commission to the apostles to go into all the world, and preach the gospel to every creature; and has added, *he that believeth and is baptized shall be saved*, and *he that believeth not shall be damned.* From this commission could the apostles—could

any unprejudiced man—conclude, that any who heard this gospel, and did not believe, and obey it, by being baptized, could be saved? Would they not conclude that such would be damned? The apostolic testimony was, that the gospel is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.

Did the apostles teach those, to whom they preached, that they could not believe, nor obey the gospel, till the Lord should do something more, exert some powerful operation within to prepare the heart to believe, repent, and obey? Had they done this, they would have left the world excusable for not believing and obeying, and for not being saved. The gospel then is all we can expect from God for the world's salvation, until it be believed and obeyed by them. Is there less power in the gospel now, than there was in apostolic times? None will affirm it. Why then does it not produce the same effects? This query is worthy of attention; nor has that attention been given it, which it really merits. O that I could awaken the christian community to this subject!—that I could be heard dispassionately and without prepossession!—that my arguments might be weighed in the ballances of the sactuary! Our Lord prayed that his apostles, whom he was about to send to preach the gospel in all the world, might be one, even as he and the Father were one—one in their testimony—one in design and labor—one in mind and spirit. He perfectly knew the importance of the witnesses agreeing in their testimony. Should their testimony be variant, instead of producing faith, it would produce the contrary, infidelity and skepticism. Or should any believe the different testimonies, their faith would be as different as those testimonies. By this discrepancy of the witnesses the gospel would lose its power unto salvation on the world.

Our Lord well knew that there must be one design, and one labor, or joint co-operation among these his apostles. This one design or purpose was to save souls; and therefore they co-operated zealously to effectuate this purpose by preaching the gospel in all the world, to every creature.—For this cause they denied themselves of all worldly good; their ease, their good name, wealth, honor, and every thing estimable by sensual men. They took up their cross daily; suffering shame, reproach, want, persecution, and death.

They must have the same mind, the same spirit; and this the mind and spirit of Jesus. Look at him, how chreerfully he left the abodes of bliss; stript himself of glory; descended into our world; was made flesh; suffered the common

ills of man, with reproach, poverty, shame, hatred, persecution, and the death of the cross—all this he did and suffered for the love he bore to man in order to save them. This was the mind and spirit of the apostles and primitive saints.—Till this mind be again revived and restored, in vain we look for the conversion of the world.

Is this the spirit of the present race of preachers? Like Jesus, do they weep over a ruined, lost world? Like him, do they make strong cries and supplications to him that is able to save? Like him, and like his apostles, do they disregard the honor, the glory, the pleasures and wealth of the world, and go forth in love to save mankind, bearing reproach, hatred, poverty, persecution, and death itself, if called to die for the truth? How common among the present generation of preachers to say, if you give me such a sum of money annually I will preach for you—if not I will engage in other business; for the shame of poverty I cannot, and will not endure. I cannot deny myself of ease and abundance for the toil and labor of preaching—I cannot bear contempt and persecution for the love of sinners. This is the spirit and mind of thousands of the present generation of preachers, poor preachers! They are a curse rather than a blessing to the world. The hypocritical robes in which they shine, will, not long hence, be stript off them, and then they will be manifested and forsaken of all.

I am far from thinking that those who preach the gospel should not live by the gospel. It is the duty of the churches to support the faithful servants in the ministry. But if the churches be neglectful of their duty, the sin is theirs; and if sinners be not saved and gathered into the kingdom they are, in part, responsible. Yet will the preachers in the spirit and mind of Jesus, labor to the extent of their power in the work of the Lord; and so will every christian, who has the same mind.

The sum I have written is this, the preachers of the gospel must all be one in the faith of the gospel—in the work of the Lord—and in the mind and spirit of Jesus. Then will the believers be one—and then, and not till then, will the world believe and be saved. EDITOR.

FAITH AND FEELING.

WHILE controversalists are engaged on these subjects, I go for the faith of the gospel, and the feelings which accompany this faith.

The faith for which I contend, is founded on the signs performed by the Savior, and written in the Bible. John xx. 31. These (signs) are written that ye might believe that Jesus is the Christ, the son of God: John xvii. 20. Neither pray I for these (the disciples) alone, but also for them that shall believe on me *through their word.*" Rom. x. 17. So then faith cometh by hearing, and hearing by the word of God."

Now as there is an *unfeigned* faith, there must be also a feigned faith—as there is a true faith, there must also be a false faith. It is all important, then, to know what that faith is, without which we cannot be saved—we cannot please God. To the scriptures we go for infallible instruction.

1st. True faith is believing *with the heart—the whole heart* Rom. x. 10. "With the heart man believeth unto righteousness," unto justification. Acts viii. 37. "If thou believest *with all thy heart*, thou mayest (be baptized.") That faith, by which the heart is not effected; and by which it is not resolved and fully determined to obey the Lord, is not the true faith of God's elect.

2. True faith is always accompanied with repentance and reformation. Matt. xi. 21, "Woe unto thee, Chorazin; woe unto thee Bethsaida! for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have long ago repented in sackcloth and ashes." But these miracles performed by Jesus would have affected Tyre and Sidon, no farther than as they would have produced that faith in him which would have led them to repentance. Therefore faith, not accompanied with repentance and reformation, is not the fath of God's elect.

3. The faith for which I plead is accompanied with life; divine life; eternal life. John xx. 31, "These are written that ye might believe–and that believing ye might have life through his name." "He that believeth on the Son, hath everlasting life, but he that believeth not shall not see life, Jahn iii. 36. Therefore a person of professing faith in the Lord Jesus, and yet dead in heart, dead towards God and divine things, has not the true faith of the gospel, he deceiveth himself.

4. The faith of God's elect overcometh the word. This is the victory that overcometh the world, even our faith. For who is it that overcometh the world, but he that believeth that Jesus is the Son of God;" 1. John v. 4, 5. That person, therefore, who professes faith, and is overcome and drawn away by his lusts, or desires after the wealth, honors and pleasures of the world—or who loves the world and the

things that are in the world, has not the true faith of the gospel. He will at last find that he bears the mark of the heathen world, "who love and serve the creature more than the Creator."

5. True faith is accompanied with purity; "purifying their hearts by faith." Therefore that person, who is not endeavoring to purify his heart, from all sin, from all impure desires, from the love of the world, is deceiving himself; his faith is vain; he is yet in his sin.

6. True faith is accompanied with a praying spirit, and salvation. Rom. x. 9: "It is written, whosoever shall call upon the Lord shall be saved. But how shall they call on him, in whom they have not believed." That person, then, whose faith does not lead him to pray, is yet in his sins, and not saved from them.

6. True faith leads to universal obedience to all God's known commands. The people in olden times heard, believed and were baptized, and continued steadfastly in the apostle's teaching; who taught them to observe all things, whatsoever the Lord had commanded them: "That person, whose faith does not lead him to obey every know command, however unpopular, however humiliating, however mortifying, however opposed to his pecuniary interest, however abasing to his pride, even to sink his reputation, and endanger his life; that person's faith is vain.

8. True faith works by love, and leads its subjects to christian union. John xvii. 20: I pray—for them also who shall believe on me throngh their word, that they may all be one, even as we are one." That person, then, professing faith, and yet professing a divisive, party spirir, opposed to christian union, and laboring to establish a party, has not the faith of our Lord Jesus Christ.

O Reader, examine yourself, and be not deceived with a profession of faith without the power.

9. True faith is followed by remission of sins, or justification. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ; and rejoice in the hope of the glory of God." Rom. v. 1. "In whom believing we rejoice with joy unspeakable and full of glory:" 1. Pet. i. 8. That person, whose faith is not thus followed by forgiveness, and this by rejoicing in God, and in his Son, has yet to learn the frst principles of religion.

10. The faith, for which we contend, is that through which we receive the Holy Spirit. Acts ii. 38, 39. Gal. 3. Without this spirit, there is no true religion. "For if any man have not the spirit of Christ, he is none of his." "The

love of God shed abroad in the heart by the Holy Ghost, which is given to us." Therefore, the person, who has not received the gift of the Holy Spirit, is yet in unbelief.

EDITOR.

PROPOSALS.

For publishing, by Subscription, in Paris, Tennessee,

A Religious Periodical to be entitled, the

CHRISTIAN REFORMER.

To be Edited and Conducted by JOHN R. HOWARD.

PROSPECTUS.

THE object to which it is intended to devote this work, shall be, as its name imports, *religious reformation*, in the evangelical and orthodox sense of that term, from error in faith and practice on the one hand, and vice, irreligion and infidelity on the other,

In his indeavors to aid in effecting this, the Editor intends to proceed upon the principle acknowleged by the members of all parties who profess the Christian Religion; that—"the Scriptures are the only and sufficient rule of the faith and practice of Christians."

To the BIBLE, therefore, as the only perfect standard of orthodoxy and test of truth, he will bring the doctrines and practices which claim its sanction and go under the name of religion; and *fearlessly* and *independently* advocate TRUTH and expose ERROR, wherever found and under whatever garb manifested.

Subservient to this design, the outlines of which are here sketched, the following subjects are the most prominent and will claim chief attention.

1. The first and general principles of the Christian Religion, involving all that is necessary and requisite in doctrine and practice, will be advocated, illustrated and enjoined, as set forth and exhibited in the Living Oracles or New Testament.

2. The Design with which the different parts of the Bible were written by the individuals to whom they are at-

tributed, the genuiness of authorship, analysis and outline, in whole and part, of the books of which it is composed, will be attended to.

3. The Evidences of the divine authenticity of Christianity will be exhibited and illustrated, and its claims upon the faith and obedience of all mankind, shown and urged; while the arguments of infidelity will be met and opposed, its system unveiled, and its conduct laid open and exposed.

4. The fulfilment of prophecy, as connected with the events in the history of the world and with Christian evidences, will also be shown; together with its office and design in influencing the actions and conduct of mankind-

5. The importance of education, physical, mental, moral and religious, upon the present and future welfare, happiness and fate of the human race, shall receive deserving attention; while the errors and deficiencies of the different systems will be pointed out, and the proper remedies proposed and illustrated.

6. Notices and Reviews of such religious works and publications, as come within the sphere of the editor's design.

7. Notices of the success and progress of the Christian reform, Religious news and intelligence, and Miscellanea of religious, moral and literary varieties, original and selected.

An apology may seem necessary in offering the Prospectus of a new religious periodical to the public for their patronage and support, while there are so many puplishing already and others springing into existence. To assist in doing all the good he can, is the Editor's principle apology. Added to this, the misrepresentation, calumnies and slanders, constantly issuing from the press, pulpit and fireside, demand refutation and exposure; together with the repeated attempts persisted in to suppress truth and uphold and sustain error. Besides, Tennessee has no periodical devoted, in all respects, to the objects contemplated in this. To the brethren in this state he shall first look for aid in his undertaking, confident that they can sustain it if they will.

CODITIONS.

1. Each number of this work shall contain 32 duodecimo or small octavo pages, printed on a super-royal or imperial

sheet of fair fine paper, with a variety of good type, stitched, and in a good cover.

2. It shall be issued monthly, on the first Monday of the month, commencing with January, 1836.

3. The price, exclusive of postage, shall be *One Dollar and Fifty Cents* in advance, *One Dollar and Seventy Five Cents* if not paid within six months after subscribing, and *Two Dollars* if not paid by the expiration of the year.

4. All persons who obtain and pay for TEN subscribers, according to these terms, shall receive *one* copy gratis.

5. Post Masters and others who act as agents shall receive ten per cent on all moneys collected and remitted.

6. All subscriptions to commence with the year, and none received for less than one year. And no person permitted to withdraw until all arrearages are paid, unless at the discretion of the Editor.

7. A failure to notify a discontinuance will be considered a new engagement, where such notification is not received at least a month before the expiration of the year.

All letters and communications to be addressed to the Editor, Paris, Henry Co Ten. (post paid.) Letters containing remittences excepted, at the Editor's expense.

☞The Post-office of each subscriber should be carefully named. Persons procuring subscribers will please obtain none but such as are solvent and punctual. Those holding prospectuses will please return them in time to be received by the 1st day of January.

REFORMATION, No. 1.

Mr. EDITOR: I am by no means, anxious that my scribbling should appear before the public. I am habitually accustomed to dress my speech with such garments as I have in possession. For, the present class of readers, they may appear too plain, and instead of exerting much influence, may not excite other than the common critical remarks, in which many indulge. Thus you perceive, I have to hold an an argumeut, "*exparte*," before I conclude what to do.--- Again, shall I appear under my own signature? Or shall I close blank, or choose, and use some fictitious name? The latter I dislike to do; the former I am unwilling to risk. Well here is a difficulty appended to the propriety of writing at all. Now what shall I do is the question? Answer, do what is for the best; submit what you have to say, to the discretion of Mr. Editor, believing that he has some taste

in the selection of pieces for his readers; and if mine is not dressed in the proper garb, nor contains point sufficient to let it pass, why he can just make such disposition of it as in his judgment he may conceive to be proper. But enough of introduction for the present.

I have been a constant reader of your periodical--have much admired many of the essays it contained, but more especially, those of A. Reynolds, on practical reformation. Through some fortuitous circumstance his 7th number came into my possession before it was sent to you for publication. He submitted some questions to you, and your brethren for examination; and as I would desire to be considered among the number, I have thought proper, rather than he shall "remain silent," to answer his questions, and without name or date I send you the following:

1st. "Ought a church to continue in fellowship with those who, will "lay up treasure on earth "after all reasonable efforts have been made to reform them?"

I answer, that before a church exercises Discipline with any of its members, she should consider well the nature of the crime, for which an individual is arraigned, and if it should prove to be a violation of the will of heaven—The plan to pursue is plain. Now, if it can be shown that "laying up treasure on earth" is sinful,--that after a church has admonished; has applied all the means to restore the individual, that are contained in the word of God, then I would say, remove him from the body.

If I am to understand by laying up treasure on earth to be a disposition to use all stratagems to further the accumulation of property; to retain it in one's own possession; in a word, to be miserly, I answer, that such a course is diametrecally opposed to the teaching of our Saviour. If benevolence is the object, for which an individual is striving to amass wealth, and he is actually employed in "giving to him that needs;" "relieving the distressed," surely this is laudable in the sight of heaven.

This principle is strongly contended for by many in this apostate and degenerate age, but little practised, so far as I can see. Speculation is the theme of many. How is property advancing, and where can I lay out a few hundred dollars to the best advantage for my children, or for old age, is the cry of many. That this is right, I am not prepared to say; and that it is not "laying up treasure on earth" I would not risk an opinion, but shall simply leave it by asking a few questions of the christian. Who in God's word have you authority, directly or indirectly, to lay up for your children? Where shall I find chapter and verse? Again;

where am I told to prepare for old age, by hoarding up silver and gold, or purchasing land, that in time may be profitable, at least so much so, that when I am old it will then support me?

Questions for the serious and thoughtful.

Does not the Lord require all the Intellectual powers of a christian to be constantly engaged in the cause of christianity?

2. Does he not require our Physical powers to be actually engaged as well as our Intellectual?

3. Are we not the Lord's?—have been "purchased with a price, even the precious blood of the Lamb?—and as the earth is the Lord's and the fulness thereof, ought we not to use our time, our talents, our strength, our property in the advancement of our own happiness, and the happiness of our fellow men?

Is there any thing to be idle, of which we are possessed?

These questions Mr. Editor I leave with you, and your readers, conceiving that in part I have answered brother Reynold's first question—I shall desist for the present, and promise to attend to the remaining ones, if this meets your approbation. Till then I remain,

A CONSTANT READER.

From the Missionary Herald.

Difficulties to be encountered in converting the Hindoos to Christianity

The article is taken from the speech of Rev. Alexander Duff, delivered before the General Assembly of the Church of Scotland in May last, of which church he was, for a number of years, a missionary in Calcutta, where he prosecuted the course of labors here recommended with eminent success. Ill health has compelled him to return for a time to his native land.

Sir,—I regret that the multitude of cases brought before this Assembly is such that more time cannot be devoted to the important subject which is now before us. No case can be found to possess greater magnitude in the light of heaven than that which regards the conversion of one hundred and thirty millions of idolaters. It is my object, however, as briefly as possible, to take advantage of the time allowed in order to represent the case with regard to the difficulties. Did time permit, one might draw a picture of India

that were enough to rend, the heart of adamant. But as the great thing is now to ascertain the mode of meeting the difficulties, I shall start at once into the subject. I shall therefore suppose that the great object is to make known the gospel of Christ among the people, and that one goes forth to India with inextinguishable zeal, and resolved as directly as possible to make the proclamation; that he has landed in that part of the country which I know best, and shall chiefly refer to, Bengal—that he directs his attention to the native language, and in a few years having mastered it, goes forth to make known this proclamation. I have thus introduced the subject that thus we may know the nature and kind of difficulties that present themselves wihout which we fight in the dark in meeting them. Time will not permit an exposition of the subject; I shall therefore only refer to the leading facts. One of the principle difficulties which presents itself is this, that this people at once come forward and ask a missionary for his authority. The mass of the people are indeed miserably ignorant—as ignorant and brutish as the stocks and stones around them—but go where you may, the more learned part are interspersed thro' the community, so that you can address no audience without having some of those among them. They are the leaders of the people, who bow down before them as before gods, and these you must meet in order to impress the mass, and if you cannot meet these, your authority goes for nought. These say "We have a religion of our own, we are satisfied with it, and you have one of your own." They will acknowledge that yours is the best for you, but we do not want it. But if we assert then that ours is better than theirs they, ask, "what is your authority, where is your commission? Ours is from God—yours is from God; who is to judge between us?" This stops up your mouth' and what are you to do? At home we have evidences that prove irresistable in showing our authority—evidences which at home are found to be irrefragable in proving even to the infidel his absurdity in rejecting it.

You bring forth these evidences, the historical for instance—how will these tell on a people who know nothing of our histories? "We have histories of our own," they will say, "going back for four millions of years, you are children of yesterday." Take the argument from miracles when understood aright it is invincible. They say however, that they have more stupendous miracles than we, and if magnitude alone be considered, they say true. But miracles form a part of their theology, and they know not how to bring them forward to attest a doctrine. Take the ev-

idence from prophecy, and where is the impression? The country where they were uttered, the poeple to whom, the circumstances in which they are fulfilled, they know nothing about, and the argument falls powerless upon them. Take the internal evidence—you are still further from your purpose, they cannot understand what you mean by internal evidence. This drives a man to a feeling of helplessness; and if he is a man of sense wiihout wild enthusiasm, he will exclaim, "Oh that I had the power to establish my authority, and get a hearing from these people!" Hence the necessity of communicating geueral knowledge to the mind of that man. We know when our Savior went forth and was asked "Where is your authority?" he said, "bring hither the maimed and the sick, and the lame and the blind. He could say to the lame, "Walk," and to the blind, "Receive your sight." "There is a test of my authority." We cannot work miracles: you cannot convey the power of working miracles; but it is not impossible to convey that knowlekge which enables us to comprehend the evidence from miracles. Will you refuse us the power of communicating that knowledge? Will you hold it detrimental to Christianity to do so? You go on again. Perhaps instead of asking your authority they begin to argue, and you find their modes and principles of argument are totally different from yours. You find yourself in the middle ages of Europe, and the old scholastic distinctions are brought back to your recollection; and if you enter their fastnesses of argument you might as well be contending with the angelic and irrefragable hosts of olden time. You have no common ground—you are driven again to extremities and to exclaim, "Oh that I had the power of communicating the elementary principles of knowledge, that from them I might rise to higher results!"

Perhaps they go on a different track.—"We have not only religion, but systems of learning, and we do not want anything of yours; we have astronomy, and law, and geography beyond what you possess;" and hence these men look down on us with a proud ad disdainful complacency. And if you look to the mere magnitude of the thing, they have stupendous systems of learning: Even their geography is a stupendous system. If you take the globe, and suppose an island surrounded by a hundred thousand miles of ocean, and that, by three continents with alternate oceans, till they reach five times the distance between the earth and the sun—oceans of sugar-cane juice, and wine and milk, and what not—compared with our puny geography, is not this a stupendous system? It is only two years ago that,

in one of their newspapers, the editor began to give literary and scientific, as well as politacal intelligence; but he gave them their own, not ours, and at the end of the article he says, "Look and judge between them and us." And the climax was, that the whole systems of European learning was a single drop somehow surreptitiously drawn from the great ocean of Hindoo literature. You are thus tossed about; but now a gleam of hope strikes in, when you find what reverence they pay to these systems of learning, and discover that they are all with them sacred, as sacred as their theology. And I do crave the special attention of the Assembly to this peculiarity; for it is this that has given a zest and power to the communication of knowledge which it would not possess. All their systems, geography, astronomy, metaphysics, add law—the whole of them are conceived in their shasters, their books of divine authority. They all claim the same divine origin—the same infalibility. So that if you could preve to them the faliehood of any of those systems, you would thereby shake their confidence in the whole.

(*To be continued.*)

THE EDITOR'S REMARKS.

Never was there a more gloomy picture drawn of difficulties attending missionaries to the heathen nations. Were such ever known by Paul and primitive christian evangelists, who preached to the heathen formerly? No. They were able to confirm their divine authority by miracles, and wonders. To supply the want of these gifts, our honest missionary has proposed to the Assembly in Scotland, a system of European education among the heathen to show the absurdity of their own. This he thinks indispensible. This plan has, on a narrow scale, been executed in Bengal. It had the effect indeed of convincing the young students of the absurdity of their system; but the consequence was, that they became universally infidels or atheists. To counieract this, the missionary proposes, that the system of education should be united and incorporated with religion. Yet this, he owns, itself will not do;—the language of the Hindoos is too poor to express the ideas of revelation; they therefore cannot understand Christianity, if taught in their own language. They must first be taught the English language, then they must be taught the school sciences of Europe, then with these sciences they must be taught the christian religion! What a routine is here proposed to make christians! and this too as a *sine qua non*. If the na-

tion should consent to this course, how many teachers would be required for a million and a half of men, women, and children? How much money? Who can calculate! And how many years would be required to teach them all so accurately the English language that they could understand christianity? Indeed, a more romantic proposition to convert the heathen to christianity was never before proposed. I should despair of their salvation on this ground completely.

Is there no other plan of saving them but by the wisdom of man as proposed by the missionary? But one can I see and that is, by receiving again the gifts of the spirit, which would enable the evangelist to speak *plainly* the very language of the heathens he may visit, and confirm the truth delivered by signs, wonders and miracles, as was done in the primitive church. At this idea the christian world scoff, and will not give it one hours attention; yet no where in the Holy book are we taught that God intended that these gifts should cease with the demise of the apostles.

O that the christian world would reform at home, and by their holiness, zeal and unity, convert their own infidels and atheists here, or at least stop their progress! If this were done, we should then be qualified to evangelize the heathen. If one half the zeal was expended to make christians, as is spent in proselyting to a party, infidelity and atheism would have hardly been known among us. It must be done, or the world is lost.

EDITOR.

A Proselyting spirit dangerous to the prosperity of the church.

The spirit of proselytism, which regards exclusively the interests of one denomination, and is concerned in bringing men to heaven in one way or not at all, and which disregards the feelings and interests of other churches, is a principle of war. As human nature is constituted, there can be no peace among the churches of our Lord, of different names, until it is frowned into non-existence. *Mutual safety is indispensible to peace and harmonious action, among churches of different denominations.* And with trumpet tongue the providence of God is calling upon christians of every denomination, to cease from their limited views and selfish ends, and to unite in the conflict, which is to achieve the subjugation of the world to Christ. The mischiefs of

this spirit have been great, and have been endured long enough to afford experimental evidence of its wickedness and folly. From the time the reformed churches commenced the sacramental controversy; the reformation received a check; and to this moment, the lines in nations, cities, towns and villages, are drawn in many instances between Papist and Protestant, as they were drawn at the reforma-ion. And now, for centuries, the resources of the Protestant churches have been exhausted in standing still, from the balance of each others action and reaction. While the world have been perishing around them, they have been contending whether a small remanant of men should go to heaven precisely in this, or in some other way.

It is time to cease from this limited enterprise. Jesus Christ has need of our harmonious exertion; and the world has need of it. Never can the world be emancipated, till those who love our Lord and the souls of men, are released by voluntary suffrage fram the diversions, toils, and irritations of a war establishment. All the men on our various posts of observation, and all the soldiers in our armies of reserve, must be poured upon the territories of the enemy, while we, without fear, and undefended, dwell safely side by side. Too long have our intentions been the scoff of infidels, and made us the tools of designing and ambitious men; and withdrawn from the cause of Christ, that influence upon society, which it belongs to his religion to exert, and which kind feelings and harmonious action would not fail to produce. And may God grant that this generation pass not away, before a delegation from all *Christian denominations* shall assemble, to attend the funeral of bigotry and heresy; and to lay them so deep in the same grave, that they shall not rise till the trumpet of the Archangel shall call them to judgment, to answer for their crimes, and to receive the punishment of their deeds.

DR. BEECHER.

REMARKS.

NEVER did language more fully express the sentiments of my heart than that contained in the above extract. Would to God that all Christians of every name would view this subject in its true merits! and say AMEN, heartily to the Doctor's concluding prayer; and not barely assent, and consent to the petition, but actively engage in sending a delegation at some time and place agreed on, to attend the funeral of bigotry and heresy, and to lay them deep in the same grave! Could I be heard by Dr. Beecher, I would be-

seech him to begin the good work, so heartily, and religiously proposed by himself. Let him designate the time and place of this delegation's meeting. Let every Journal in the United States be requested to publish them—then we shall see realized, at least, in part, that for which Christians of every name, have been long sighing and praying—the UNITY OF CHRISTIANS. Let all christians, who are in sentiment with the Doctor on this all important subject, speak out, and be not afraid. Let them communicate freely their minds one to another, and join with me in soliciting Doc. Beecher of Cincinnati to venture out boldly, and appoint the time and place for the proposed meeting.

EDITOR.

REFORMATION, No. 1.

GOSPORT, IA. NOV. 1835.

Truth is immortal. Error must die. Truth like a giant is marching through every part of this vast continent. By the power of truth, the chains of error, forged for the human mind during the long, dark night of antichristian ignorance and superstition are broken; and the oppressed go out free. The men that have long pined under the heavy yoke of human tradition, by believing and obeying the truth, are set at liberty. As the sun, the luminary of our system, when he is mounted on high, looking down in meridian splendor, drives back the dark shades of night, and makes every thing manifest which was secret or mysterious during the night: just so are the traditions of men driven away before the bright rising of the Sun of Righteousness.

But notwithstanding the very great success which truth has had for the last quarter of a century, the many important victories gained over the King's enemies by the sword of the Spirit, the word of God; yet there is one thing above all others necessary, in order to give to the present reformation an impulse which all the combined opposition of priests and people would not be able to resist; and that is practical reformation or holiness of life—"without holiness no man shall see the Lord." The Gospel never was designed to establish theory independent of practice, but it was designed by its Author to be a system of practical morals. Not only is it necessary that we believe correctly but we must act in union with our faith; or else indeed we only have a name to live while we are dead. The apostles ad-

dressed the first christians as 'saved persons,' 'holy brethren,' 'family of God,' 'sanctified' and 'adopted sons of God. Then, brethren, let us individually, ask and answer to ourselves this question; Do I come up to the divine model of christianity, placed before my eyes in the holy Oracles, in the persons of the holy apostles, and above all in the characters of my divine Master?

In our future numbers we shall attempt to draw the contrast between primitive and modern christians.

JAMES M. MATHERS.

TENNESSEE, Maury county, Nov. 24th, 1835.

BROTHER STONE: I have no religious intelligence that is very interesting; though we have had some additions to the churches In this section the present year. I believe the principal cause of the small increase in the church is owing to the conduct of the professors. There is much said in trying to reform the wicked; but I see a great necessity for a reformation among the professors, and would be glad to see more written on the subject of practical religion so called than is. I am not able to write such as would be edifying or profitable, but my mind has been much concerned on that subject lately. It is hard in many instances to discern between the professor and non professor. The professors do not adorn their profession by a well ordered walk and a godly conversation, some are seen oftener at public collections where they have no business, than at places of public worship; this proves to my mind that they love the world, consequently that the love of the Father is not in them.—The young people when they are in company with their associates indulge in too much levity, which is a great hurt to the cause they have espoused. I think if those who profess to love the Lord would manifest it by their conduct, and speak often of his goodness, and shew forth a meek aud quiet spirit, and add to their faith all the graces given by the apostle Peter, they might then live to profit—then they would be as a light to the world, and as a city set on a hill. I could go on more lenghthyly, but I know my weakness.—May we all possess more of the spirit of our Master that we may live and die christians, and finally be raised to life everlasting, is my prayer.

BERRY MOORE.

NOTICE.

For nine years I have edited the Christian Messenger, and this is the ninth volume. For 32 years of my ministry I have kept in view the unity of christians as my polar star. For this I have labored, for this have suffered reproach, persecution and privation of ease, the loss of friendship, wealth and honor from men. The Bible I have reccommended as the only divine and safe ground upon which the different parties of christians can meet. The name *Christian*, I have advocated to be the name given by divine appointment, and have recommended this name to all the saints as that which would ultimately destroy the unhappy names of distinction by which the different parties are known.

I am not anxious for the life of the Messenger. If the public will its death, let it die. But if they will otherwise it must be better supported by money and subscribers. I have in the last number appointed a number of agents for the 10th volume. If each will be active and engage immediately in the work of getting subscribers, the Messenger can be supported. But while one waits expecting others to be engaged, but little will be done.

I shall pursue an independent course, without seeking the favor of men, or turning aside from truth to avoid their censure. A temporizing policy is near akin to hypocrisy.

Let us strictly observe the laws and government of our king, and be subject to those of Cesar for conscience sake. Christians will have to learn that the less they meddle with the affairs of civil government, the brighter will they shine in christianity, and a greater influence they will effect on society in turning them to pure religion.

Religion in practice—the religion of the Bible, shall be insisted on in the next volume more than formerly—christian union on New Testament principles shall occupy a considerable part, and friendly warnings, and plain exposure of errors wherever seen, shall be made. Help is solicited from competent brethren.

EDITOR.

It is almost as difficult to make a man unlearn his error, as his knowledge. Mal-information is more hopeless than non-information; for error is always more busy than ignorance. Ignorance is a blank sheet, on which we may write; but error is a scribbled one, on which we must first erase. Ignorance is contented to *stand still* with her back to the truth; but error is more presumptuous, and *proceeds* in the *same* direction. Ignorance has no light, but error follows a false one. The consequence is, that error, when she retraces her footsteps, has further to go, before she can arrive at the truth, than ignorance.

NOTICE.

The January No. of vol. 10 shall be deferred till February, in order to give time for discontinuances, and new subscribers, to be sent. Remember no discontinuances after this, till the end of the year.

Once more. All letters to me must be post paid, or they cannot be received.

EDITOR.

RELIGIOUS INTELLIGENCE.

Brother B. Moore of Maury county, Tenn: writes Nov. 24, 1835, that brother John Hooton had baptized within the last 12 months 150, and that a number more were added. The prospects yet good.

Brother Moore wishes to know how it is ascertained that the conversion of Cornelius took place about ten years after the disciples were commissioned to preach to every creature. I cannot precisely calculate the time. Our chronology makes it 8 years—some say 10. I leave it for better chronologists to determine.

EDITOR.

RECEIPTS SINCE LAST NUMBER.

KENTUCKY—*Elizaville*, G. D. Sousley 8, 9, 10; T. Taylor 8, 9, 10, and 7 before; E. Threlkeld 7, 8, 9; C. Beckner 8. *Nicholasville*, H Lindsay to J T Johnson. *Glasgow*, Elder Jourdan 9; Wm. Allen 8; E Randolph 6; J. Johnson 7; Doc. Sevier 8. *Liberty*, Elder J. Jones by son 9.
TENNESSEE—*Purdy*, J H Dunn for Clapham 6, 7—$2 50 Thos. Hill 8, 9, $2 50. *Jefferson*, A Adams 9 to J. T. Johnson. *Nashville*, D B Hill 10 vol.
MISSOURI—*West Fork*, S. S. Jones 9; H. Pearl 9; G. H. Clay for vol. 9.
ILLINOIS—*Jacksonville*, D. Smedley 9. *Springfield*, A. Darneil 9 vol.
VIRGINIA—O Shurrliff for Bosnett, Welch, Patterson, J Fetty, and J Shively, 9 vol.
ALABAMA—*Fairplay*, H. Funderbunk 9 vol.

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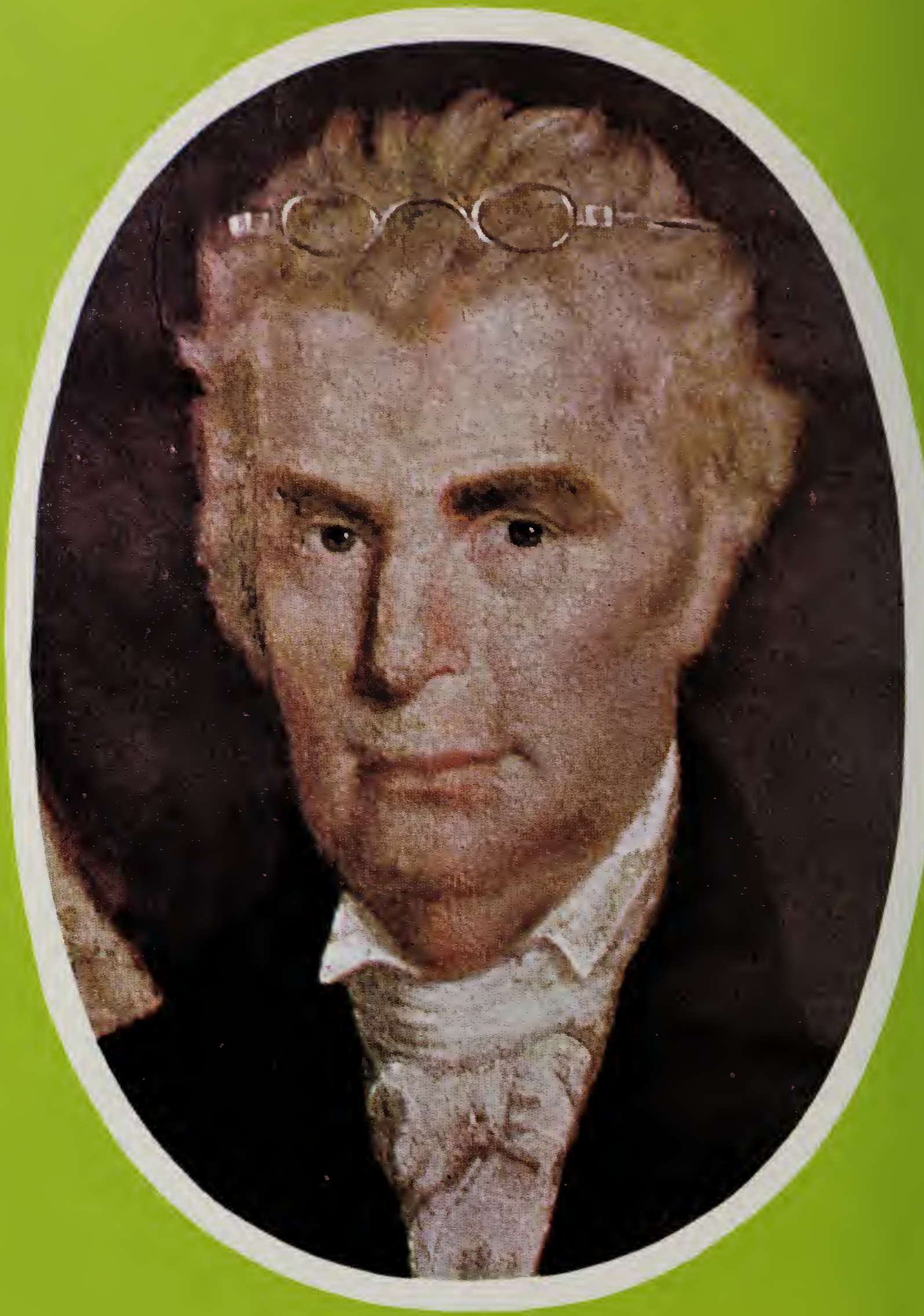

Editor Barton W. Stone

Barton Stone worked on extremely limited finances and was forced to use inferior quality of paper and printing in the production of *The Messenger*. The original copy was set in small type as shown here. It has been enlarged in the reprint. Discolorations due to water and age, tears, holes in pages, cuts, ink blots, pencil underlinings, etc. added to the difficulties in reproducing the work and made it impossible to produce clean pages in many instances.

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BY BARTON W. STONE,

AN ELDER IN THE CHURCH OF CHRIST.

"*Prove all things: hold fast that which is good.*"—Paul.

VOL. III.] GEORGETOWN, KY. MAY, 1829. [No. 7.

NO. III.

STRICTURES ON MR. N. H. HALL'S SERMON,

CONCLUDED.

Mr. Hall says, "The divinity of Christ is clearly proven by the following considerations, viz: the scriptures speak of him as the Mighty God and Father of eternity. Isa. ix. 6. "For unto us, a child is born; unto us, a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."" Mr. H. adds, "This child born, this Son given, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. He is the Mighty God; he is the everlasting Father, or Father of eternity."

By Mr. H's. comment on this passage, he has certainly destroyed its sense; for whoever thought of any one being the Father of eternity? If Christ was, he must have existed before eternity, which was impossible. To be Father of any thing, necessarily implies prior existence to that thing. Thus Mr. H. not only makes Christ to have existed from eternity, but before it; for he says, "he was the Father of eternity."

Mr. H. asserts, that this child born, is Counsellor in the eternal counsel of Father, Son and Holy Ghost. The difference between the Prophet and Mr. H. is this: the Prophet speaks of future time, by saying, his name *shall be called* Wonderful Counsellor; whereas, Mr. H. looks back to eternity to find his Counsellor, for he says, "the child was in the eternal counsel, &c." So long as Mr. H. continues to look through spectacles, colored by the Westminster Confession of Faith, and his party, I shall not be surprised, that he should differ from the sacred writers. The eternal counsel, of which Mr. H. speaks, is not in the Bible.

We should bear in mind, that God is the author of the above passage, that the Son of God is the subject; and that the Prophet Isaiah is the describer of this child, or of this Son given: to which add the idea conveyed in verse 7, that the zeal of the Lord will perform this, and the whole subject is easily understood. Taken in its connection, the passage proves, that Jesus Christ is not the eternal, or Almighty God. The eternal God never was,

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